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# ST. LOUIS CATHOLIC HISTORICAL REVIEW

VOLUME III




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# ST. LOUIS CATHOLIC HISTORICAL REVIEW

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Issued Quarterly

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# THE OLD CATHEDRAL CONFERENCE OF ST. VINCENT DE PAUL SOCIETY

Perhaps of all the charitable organizations of to-day none is so well known and so widespread as that of the St. Vincent de Paul Society. Founded upon principles of charity laid down by the illustrious Saint whose name it bears, as a kind messenger, it has brought and is still bringing help and succor to the needy of every color and creed throughout the world. Far back in the sixteenth century there was born in Pouy, Gascony, France, Vincent de Paul, whose charity and love of the poor has counfounded the world. Led on by a true love of God which is best evinced in the love of neighbor, he devoted his best endeavors to the service of the needy and the afflicted. Calling about him bands of noble men and women he formed them into Conferences and, through them, collected and distributed the necessities of life to the starving thousands of Paris and its surrounding regions. It is his principles and spirit that have guided the Catholic Charities since his time. It was not, however, until May, 1833, that the organization that bears the name of St. Vincent de Paul was founded and elevated to its present high standing and efficiency. Frederick Ozanam, a brilliant young lawyer and author in Paris, called about him seven of his youthful companions and formulated plans for the organization of a society whose object should be to administer to the wants of the poor and thereby answer the taunts of an irreligious world which was proclaiming the death of the Christian spirit of charity. The rules then formulated upon the principles of St. Vincent are those by which our Conferences are governed today. The society quickly gained in membership; new Conferences were erected, so that today it can claim over two hundred thousand members, and there is scarcely a country upon the globe whose poor do not feel its kind and benevolent influence.

Just twelve years after the inauguration of this noble work, Mr. Bryan Mullanphy returned from his studies in Paris, full of enthusiasm for the achievements of the society in France, called together a few of the prominent Catholic laymen of St. Louis, and in the little school-house attached to the Cathedral,—a building destroyed in the great fire of 1849—established the first council of the St. Vincent de Paul Society in America. In the minutes of this meeting we read that Mr. Mullanphy presided; an election of officers took place. Dr. M. L. Linton was elected President; Bryan Mullanphy 1st Vice President; Dennis Galvin 2nd Vice President; James McGuire Jr. Secretary and

Patrick Ryder Treasurer. A committee was at once appointed to wait upon the Bishop to acquaint him with the establishment of the Society and ask his approbation, which was gladly given in the following letter read at the meeting one week later.

"Beloved Brethren: I have learned with great satisfaction, that you have formed yourselves into a society which takes its name from the apostle of charity, St. Vincent de Paul, and which has for its object to relieve the poor of Christ, whose spiritual or corporal wants may render them subjects for that charity which loves not in word and tongue but in deed and truth. I approve most warmly of your holy undertaking and hope that your society, which as I am informed, has been aggregated to the parent Society in Paris, will be the means, with the divine blessing, of promoting the practice of Christian charity as successfully here as the other branches of that Society have proved themselves to be wherever they are established. I have read the rules you have adopted for the government of your Society, and most cordially approve them. They breathe a deep spirit of piety, and appear to be the result of much reflection and experience. They indicate the means most likely to render your united efforts efficient in aiding the poor. They are also well calculated to keep alive within you the spirit of holy fervor which will not permit you to grow weary of doing good. Invoking on you the Divine blessing, and cherishing the hope that God, who has inspired you to commence the good work, will enable you to accomplish it. I subscribe myself,

Yours most devotedly in Christ,  
Peter Richard, Bishop of St. Louis."

With the approbation of the Bishop obtained, their next step was to gain affiliation with the General Council in Paris. Accordingly on the 11th day of December 1845 the following application for aggregation was forwarded to France.

Dear Sir and Confrere:—A Conference of the St. Vincent de Paul Society has been established in the city of St. Louis under the approbation of the Most Rev. Peter Richard Kenrick, Bishop of St. Louis, and under the spiritual direction of the Rev. Ambrose J. Heim. This Conference desires to be aggregated to the Society in Paris and thus secure the benefit of indulgences granted by our Holy Father to the faithful members of the Society. We have adopted your rules and regulations, also those of the Society in Dublin. All the members of the Conference join in this letter."

Their application was kindly received by the General Council in Paris which at once, forwarded the following communication which reached St. Louis early in April 1846.



"Paris, Feb. 10. 1846.

The letter which you wrote to us Dec. 15, 1845, and which announced to us the formation of a Conference of the St. Vincent de Paul Society in St. Louis, gave us great joy. We hasten to express it to you and to inform you at the same time that the General Council admitted your Conference into the Society on the second day of the present month (February). From that moment our new brethren are partakers of all the precious benefits and abundant indulgences which the Holy Pontiff has been pleased to grant our Society. Nor do we doubt but these great advantages will be a powerful encouragement for you in the way of charity which your zeal has opened before you.

We give thanks to God for this favor which permits the humble family of St. Vincent de Paul to plant its root even in the New World. Even before he inspired you in the United States to establish the Conference, the admittance of which into our Society rejoices us today, from another part of that great continent, Mexico, we had also the happiness to receive new brethren. This we believe cannot fail to give you pleasure.

At the same time other blessings were accorded to the Society in Europe, by the establishment of a Conference in Protestant Geneva, whilst the foundation was laid of our institution in the heart of Islamism at Constantinople.

This consoling spectacle to which your piety adds in some degree by your welcome into the Society, causes you and us legitimate hope for the propagation of works of Christian charity; that after your example they will be spread over the soil of America, where, since some years, the spirit and practice of the True Church find reception under such providential dispositions. We have confidence that our wish will be realized, when we consider what has been done around us. It will be a great honor to the city of St. Louis, to which religion already owes much, for having been the cradle of the work in North America. We beg you not to be sparing in your communications to us, concerning your Conference. All that interests you will be of interest to us. At the same time we shall try to send you all that may be of interest to you, also all the publications.

It is this that will cement and fortify more and more the hearty and perfect union, which notwithstanding the great distance, must bind together all the divers branches of the great family of the Society. It is with delight that we place here the foundation of that union which nothing will be able to change. In virtue of a Brief of the Sovereign Pontiff dated Jan. 10th 1845, a plenary indulgence is granted to those conferences newly received by the General Council. This Council has decided that this indulgence will be gained by the conference of St. Louis the Sunday after the first meeting after the reception of this letter.

Greetings etc.

Jules Gossin  
Pres. General."

The exhortation contained in the latter part of the letter was faithfully carried out. Not only was there a frequent exchange of letters, but appeals from the Mother Council were promptly answered by generous contributions from the Infant Conference in America. Many of these letters we have at hand. It was through them that the little band in St. Louis was directed and encouraged.

On the first page of the records of the early meetings we find the following in the handwriting of Bryan Mullanphy:

"We the undersigned desire to form ourselves into a Society of St. Vincent de Paul in the city of St. Louis, in the State of Missouri." Beneath this simple declaration there are to be found the signatures of more than one hundred spirited men who pledged their time and money to the relief of the poor. But these names were not subscribed or the deeds of charity performed to gain the applause of men, and we feel that their names together with the poor they aided, the distressed they relieved and the wayward they brought back to God are written by the Recording Angel in letters of gold in the Book of Life. As a list of Catholic names in St. Louis as early as 1845 is a historical document of real value, we subjoin it in the note<sup>1</sup>. Still there are three

<sup>1</sup> List of early members of the Conference

Bryan Mullanphy	Joseph Murphy	George Brein
Dennis Galvin	Joseph O'Neill	Joseph O'Neil
Thos. Anderson	Wm. J. Mullin	Jacob Brookhouse
Patrick Ryder	N. Tiernan	M. Weis
Martin E. Power	Christopher Garvey	Thomas Foley
John Everhart	Singleton I. Stako	Jos. E. Gorman
Jos. Masterson	John Amend	Joseph Broeken
Jas. Maguire, Jr.	Bernard Slevin	James Rielly
J. J. Donegan	Michael Coyle	Rev. Father Badin
John Byrne, Jr.	Jerry Sullivan	John McFaddin
George Ridinam	John H. O'Neil	John F. R. McEnnis
G. A. Manning	P. Walsh	Thomas Grey
M. L. Linton	James Regan	Wm. Wheeler
J. Pelloux	Jeremiah C. Slattery	Chas. F. Blattaui
John McIntire	Donat O'Laughlin	Michael Kelly
M. O'Keeffe	Peter Byrne	G. McGrade
J. C. Bury	Patrick O'Brien	Rt. Rev. Dr. Barron
John Innis	Robert O'Riely	Myles P. O'Connor
P. Slevin	Stuart Matthews	James Verdin
A. G. Heim	Francis Saler	John Mulligan
John D. Mack	John C. Degenhart	John Everhart, Jr.
John Beakey	John F. Mitchell	T. B. Bangaleyn
Wm. Doyle	John McEnnis	Bernard Korkan
J. T. Higginbotham	John Haverty	Philip M. Sandon
John Merrick	John Joseph	Owen V. Timon
Robt. S. Mitchell	Edmund P. Walsh	D. Rodier
John Mullery	James Conran	Andrew Breen
S. Summerville	C. Slevin	H. Robinson



names placed there that can scarcely be passed over in silence. Those who bore them should be remembered and honored by posterity. Their lives are worthy of emulation.—The three I have in mind are Bryan Mullanphy, Dr. M. L. Linton<sup>2</sup> and Rev. Ambrose J. Heim.

The name of Mr. Mullanphy needs no introduction to the people of St. Louis. Born to abundant wealth, educated in the best schools of America and Europe, he was in no way affected by pride or selfishness, but was filled with enthusiasm for all things Christian and charitable. Witnessing the work of the St. Vincent de Paul Society in Paris he was so moved by what he saw that, as he himself said, the feeling prompting him to establish a branch in St. Louis was irresistible. He was an accomplished French scholar, and it was he who conducted the correspondence for the newly established Conference here with the General Council in Paris. His purse was ever open and his generosity unbounded. It was due to him that there were no financial ailments in the infant days of the Cathedral Council. He was the "Good Angel" of the young Society and regarded it with paternal kindness to the time of his death. Of his other philanthropic activities I shall say nothing here for they are already recorded in the history of the city.

Dr. M. S. Linton was a native of Kentucky born in an humble position in life. Hard work and much sacrifice enabled him to attend the Transylvania University from which he graduated as a Doctor of Medicine. Not content with this he afterwards continued his studies abroad at Paris and Edinburg. Up to his thirty-third year he was a

John Kremer	Hugh Ewing	D. G. Jones
Philip Fitzsimmons	Wm. Linton	Stephen Moriarty
Thomas Murphy	James Ryan	Patrick Fox (1859)
Timothy Slattery	Christopher H.	Wm. Dunning
Christopher Pieper	Shierman	James B. Clancy
Frederick Kelly	Peter Conklin (1856)	Peter S. Dowling
William Holtermann	John O'Brien	W. J. Brownson
Augustus Laufkotter	Michael Lynch (1857)	J. Gregory
R. F. Barry (1851)	P. H. Heaman (1858)	John O'Keefe
Dr. L. B. Ganahl	H. J. Spaunhorst	Michael O'Fallon
Louis Ottenad	Augustine Varty	D. Provenchere
Jas. Duggan	Francis Denning	(1860)
Kaspar Brinkmann	John S. Healy	Wm. Roche
Marshall P. San-	Graham S. Hughes	Patrick Lynch
guinette	J. Pillsbury	Wm. Crow
Jos. E. Elder	J. Charleston	Philip Karst
John E. Fore	George Killian	David Breen
J. C. Barlow	James Riordan	Peter Barsie
Doctor Cornyse	M. Mitchell	Christ. J. Caffrey

<sup>2</sup> Dr. Linton was the first editor of "The St. Louis Medical and Surgical Journal" published by Dinnies and Radford. Monthly at \$2.00 per annum. This was the first Medical Journal published West of the Mississippi. Cf. *Catholic Cabinet*, St. Louis, 1843. Vol. I, No. 3.

man of no religious convictions. In the year 1842 he was invited to fill a professorship in the medical department of St. Louis University. Two years later he became a Catholic and the following year was chosen as the first President of the St. Vincent de Paul Society. He was a man of much learning and a ready writer. The sincerity of his religion and the spirit that animated his work in behalf of the poor is well shown in a poem which he wrote and read at one of the early meetings. I shall give but the first four verses:

We are not here to secure  
Our ease or earthly gain  
We league together not to please  
The senses proud and vain,  
To dig for gold, nor dive to seek  
The treasure of the Main.

We come together not to build  
The monuments of pride,  
To speed the rushing ships of trade  
Across the stormy tide,  
Nor set up banks which twice a year  
Large dividends divide.

To wait upon the Lord of Heaven  
Within the prison wall,  
To shield from cold His sacred form,  
To answer hunger's call,  
And make His bed of sickness soft  
And share His sorrows all;

To seek Him out in squalid huts  
And miseries' wretched lairs,  
To whisper to Him words of hope,  
To charm away His cares,  
To soothe with genial wine and oil  
The bruises that he bears."

He remained an active member of the Society until his death, 1872. Judge O'Neil, one of the charter members of the Cathedral Council, in a paper read in 1882, declares that it was to the ever attentive, amiable and gentle Father Ambrose Heim, that the Society was much indebted for its success. He was its first Spiritual Director, and each Thursday evening found him present. His reports were usually the longest, and his expenditures in behalf of the poor were invariably the greatest. To relieve distress, to assuage sorrow, to comfort and console the afflicted was the aim and the object of his life. He died in 1854, and above his quiet resting place in Calvary on a simple slab erected by the members of the Society we find written the terse, yet eloquent epitaph:

Father Ambrose J. Heim "The priest of the poor."



The Society which these noble men founded was quickly put into operation. At the first meeting two visitors were appointed for each of the four parishes of the city. John Byrne and Dr. Anderson were appointed for St. Vincent's; John Everhart and Rev. Ambrose Heim for the Cathedral; George Reidinam and John Ennis for St. Francis Xavier's; James C. Bury and M. O'Keefe for St. Patrick's. It was the duty of these to visit and report any cases of distress in the various parishes. It seems, however, that this system of relief proved too slow for the zealous members of our first St. Vincent de Paul Society; so at the third meeting some two weeks later it was decided that a certain amount of the funds to be distributed each week was to be placed into the hands of one of the visitors for each parish and he was to use the funds for the immediate relief of the distressed, regardless of color or creed, to be found in his district. Full reports of expenditures were made at each succeeding meeting. This system continued for some months. In May of the following year Rev. John Higginbotham, an assistant priest at the Cathedral, was appointed as a committee of one to visit the Pastors of the various churches of the city to solicit their cooperation and ask them to be the distributors of the funds within their respective territories. From this time the Pastors assumed a more helping attitude and the Conference grew in numbers and activities.

Dr. Linton served two years as President before giving way to Mr. Bryan Mullanphy who continued in the Chair until the Autumn of 1849. It was during the Summer of 1849 that St. Louis was visited by the terrible scourge, the Asiatic Cholera, and it was especially during this plague that the spirit of the St. Vincent de Paul Sodalists was sorely tried. They met the test courageously, and fulfilled their self-imposed duties faithfully; and none entered into the work before them with more zeal than the worthy President. Daily in the wards of the hospitals, amidst the dying and the dead and the infected poor and in all places where kind words and help were needed, this little band led by Judge Mullanphy went, prompted, as he was heard to say, by conscientious duty as member of the St. Vincent de Paul Society.

During the decade and a half following, the presidency was occupied by these worthy gentlemen: Dr. Linton, 1849, 1850, 1851; John Haverty 1852, 1853; John Byrne Jr. 1854, 1859, 1860; Joseph O'Neil 1855; Francis Safer 1856; John Amend 1857; H. J. Spannhorst 1858; Dr. E. H. Gregory 1861; James McGuire 1862. McGuire's name continues in the records until 1878.

The Cathedral Conference was the only one established in St. Louis until 1858, when Dr. L. Silliman Ives, a convert to the Faith, delivered a stirring lecture, in the Mercantile Library Hall, on the works of the Society and strongly urged the erection of more Conferences. As the result of his efforts St. Francis Xavier's Parish at once organized an independent Conference. This example was soon followed by others. Year after year witnessed the establishment of new Councils. At present our fair city boasts of seventy.

With the multiplication of the Conferences and the establishment of the Particular Council in 1860, with Dr. T. L. Papin as its first President, the Cathedral Conference lost much of its importance. The number of its members was greatly decreased by transfers to other branches, and those members still remaining seem to have lost much of their zeal and gradually grew lax in their charitable activities. The Conference slowly declined and in the minutes of a meeting of the Particular Council June 28, 1878, we find recorded the first symptoms of its disintegration. "The Cathedral has \$25.00 on hand, but attendance has fallen off greatly." This was followed by another even more discouraging report of Nov. 29th of the same year. "The Cathedral has discontinued meetings, but has on hand \$20.00." These two reports, though short, tell us a great deal. The Mother Conference was struggling, dangerously near the death point, while her prosperous children indifferently looked on. The Conference struggled on, however, and a financial report of 1882, showing receipts and expenditures of more than \$400.00, clearly indicates that it was far from defunct.

On January 18, 1885, at a regular meeting of the Particular Council it was moved that "the Presidents of the Annunciation, St. John's, St. Mary's and the St. Francis Xavier Conferences be constituted a committee to extend their respective parochial lines for Conference purposes so as to join all territory in the Cathedral Parish not occupied at present by a Conference, and report such change of lines to this Council for approval." The following division was announced at the next meeting, Feb. 25, 1885, "St. Mary's Conference takes the territory from Poplar St. to Locust St. East of 2nd St.—Annunciation takes the territory from Poplar to Market St. and from 2nd to 6th St.—St. John's takes the territory from Poplar to Market, west of 6th St.—St. Francis Xavier takes the territory north from Market and West from 2nd." Records are lacking to show to what extent these neighboring Conferences actually carried on their work of charity in the districts mentioned. If this division accomplished nothing more, it at least aroused the parishioners of the Cathedral from their lethargy and a short time after we find the St. Vincent de Paul Society of the Parish in a flourishing condition with Mr. Cornelius Collins as its President.

Mr. Collins resigned and was succeeded by Mr. Francis Fisher Nov. 20, 1890. The history of the next twenty-five years is a history of alternate enthusiasm and lethargy. We find in the minutes of the Particular Council for the meeting of Oct. 28, 1891. "Mr. McElrath reports through Mr. Quirk, the *one* remaining member of the Cathedral Conference, a debt of \$15.00. The President announces that he would endeavor to reestablish this Conference." The following meeting the Cathedral reported with a membership of twenty. And thus we find recorded from time to time revivals only to be followed by periods of listless activity.

Upon the death of Mr. Fisher, 1910, Mr. James L. Smith assumed the office of President of the Old Cathedral St. Vincent de Paul



Society. His reports to the Upper Council often ran something like this: "Pres. James L. Smith; Secretary, James L. Smith, Treasurer, James L. Smith; Average attendance at meetings, 2. (Father Eugene Coyle the Spiritual Director usually attended). Number visiting the poor, 1. (Signed) James L. Smith."

In the Autumn of 1915, Rev. J. J. Tannrath, having been appointed pastor of the Old Cathedral, called together the men of the parish and reorganized the Society, with Mr. J. P. Collins as President, Mr. Nicholas Laughlin Vice-President, to be succeeded within a few months by Mr. James L. Smith; Mr. Isaac Conran, Secretary; Mr. Patrick O'Donnell, Treasurer; Rev. J. J. Tannrath, Spiritual Director. Upon the death of Mr. Patrick O'Donnell, 1920, Senator Michael Kinney was chosen to fill the office of Treasurer. The Old Cathedral Conference today has twenty active members on its roster. Its spirit is the same that animated the young Council seventy-five years ago and its financial condition is better than at any time since it lost its "Good Angel" and founder Bryan Mullanphy.

PAUL SCHULTE



## RUMMAGING THROUGH OLD PARISH RECORDS

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### HISTORICAL SKETCH OF THE PARISH OF OPELOUSAS, LA.

Opelousas is an Indian name—the name of a powerful tribe of children of the forest who lived there before the white man drew in upon them. Just what that name means, is to this day a moot question. The majority of the old inhabitants claim that Opelousa stands for “black leg man”; and in support of this contention, they appeal to a local tradition asserting that the Indians of the neighborhood had brown or black legs, in contrast to their rather light bodies.

However this may be, the remarkable natural features of the place, its healthy location far above sea level, the wonderful fertility of its soil very early, it seems, attracted the attention of the American aborigines, as they did attract later on that of the white man. Flowers in profusion, rural beauty, grassy lakes, beautiful bayous and majestic trees have always been there. There are evidences that the spot where the town now stands was once an Indian stronghold, perhaps the chief city of the Opelousas tribe. Mounds in the vicinity show that the savages used the present site as a favorite camping place and buried their dead in the adjoining hills.

The first white settlement was made some two hundred years ago—the record of civilization beginning in 1716. Like a number of old towns on the Louisiana frontier, Natchitoches, or Arkansas Post, for instance, the town of Opelousas owes its origin to a military post, located near the spot where now stands the Academy of the Immaculate Conception. The relatively large garrison maintained from the beginning at this post shows the importance which the French governors of Louisiana attached to it. Before long people began to settle around the protecting walls of the post; the garrison naturally patronized the little mercantile establishments clustering in the shadow of the Fort; thus gradually a little village developed, and to this day the quaint capriciousness of the streets of Opelousas remains as a reminder that it grew at random and was never laid off as a town. The Indians, it is said, though belonging to the fierce Attacapan (i. e. “man-eaters”) family, once so much dreaded, were now quite tame and friendly; and many acres of the wonderfully fertile soil were placed under cultivation. When the fort was dismantled the soldiers were given the choice of returning to their



homes or of remaining. Quite a number chose the latter alternative, took up a plot of land and started plantations. To these discharged soldiers many of the older families of Opelousas trace back their ancestry; others are descending from the enterprising early settlers who ventured to build their homes in the shadow of the stockade; yet others to unfortunate Acadians driven out from their northern homes in Nova Scotia, some of whom reached Louisiana after years of wandering and misery.<sup>1</sup>

Did any priests minister in early years—at least occasionally—to the spiritual wants of the soldiers stationed at the Post? If any came, nothing is known of them. No record even speaks of any chapel existing within the palisades of the fort. Catholics these French soldiers were, no doubt; this does not mean, however, that the fort of Opelousas, any more than any other similar outpost, was garrisoned by the flower of Catholicity. The conditions which we know prevailed at the Post of Arkansas may well be regarded as typical. There no chapel was in existence for a number of years. The corruption of the French handicapped as much Father Carrette in his ministerial work at the Post, as it has done his heroic predecessor, Father Davion. This ungodly spirit continued also after Father Carrette was succeeded by Father Poisson. An old record sadly remarks: "At the fort there was no chapel, and no place where he could offer the holy sacrifice but a room open to all, even to the poultry, so that a hen once flew on the altar just as he was finishing Mass. Even this did not induce those in authority to erect a suitable chapel. His remonstrances actually led only to further derisions and mockery of religion."

From the documents so far available, it appears well nigh certain that, for many years after its establishment, the Post of Opelousas was destitute of all spiritual ministrations.

To Father Joseph de Arazena, Pastor of Opelousas, we are indebted for what is known of the beginning of organized Catholicity in that locality. True, there are extant some shattered remnants of parochial records of baptisms, marriages and funerals, antedating Father de Arazena's incumbency, and signed by Fray Luis del Burgo del Sto. Sepulcro, Fray Louis Maria Grumeau, O.P., and Father Gefroting; but these early records were already in 1787 "in wretched state of preservation, being written on loose sheets of paper, and in danger of getting lost." Father de Arazena diligently gathered all that could be found of these hoary "papeles," and not only did he preserve them with religious solicitude (they are now, and possibly since his time stitched together; yet, as they are much decayed, they need handling with considerable care), but he translated them from French into Spanish and entered them in a large register. This pretentious looking tome, entitled,

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<sup>1</sup> In 1769 a party of Acadians bound for Louisiana was wrecked off the coast of Texas and taken to the presidio of Bahía del Espíritu Santo, now Goliad. After harsh treatment had been given some of the leaders, the party was sent overland to Natchitoches. Cf. Bolton, *Athanase de Mézières and the Louisiana-Texas Frontier, 1768—1780*, Vol. I, p. 131, 159, 173—174.

LIBRO DE BAUTISMOS DE BLANCOS  
*para el usso de esta Iglesia Parroquial de la Immaculada*  
*Concepcion del PUISTO DE OPELUZAS,*

opens with a somewhat bombastic foreword, wherein the good Capuchin describes the work done by him to save the archives of the parish, arraigning severely, at the same time, his predecessors for their neglect.

This parish church was founded in the year of our Lord seventeen hundred and seventy, more or less, according to the information furnished by persons trustworthy and of well-known honesty. Don Carlos III (God preserve him!) being King of Spain, Our Holy Father Pius VI ruling the Church Universal; Don Bernardo Galvez being Governor of this Province since the transfer of the same by the Most Christian King to His Catholic Majesty; and being Vicar General to His Lordship Joseph Santiago de Echevarria y Elguesua the Right Rev. Bishop of Havana, Jamaica, Louisiana and the Floridas, the Right Rev. Cyril de Barcelona, at present Auxiliary Bishop; who, in the Visitation he made of this Colony in the year one thousand seven hundred and eighty-six, ordered expressly, as is shown by the Pastoral Letter preserved among the papers of our office that each Pastor should keep the necessary books, and in the best possible condition: which order respectfully and obediently, as it meet, on account of its conformity to the spirit of the Church, to reason and to the right method to be observed, we have adopted from the time we found it possible to have the necessary Registers, which are the present <sup>2</sup> in order that with greater clearness and distinction all the entries may be made, each one in the respective book, where they may easily be found in case of necessity: in like manner as we came across the few Records which were found here in wretched condition and on loose sheets of paper, exposed to the danger of being lost, as was the case of those of Father Valentin O.M.C., the first pastor, whose writings we have not been able to see, though all diligence was used to find them; we have undertaken the work of copying over and translating herein in Spanish, which is the predominating language among us, all these scattered records, to which translation and copy entire faith and authority shall attach even more than to the originals, which are teeming with substantial defects, as may be realized by whosoever takes the trouble to consult them: we hope that God, for whom alone we undertake this work on behalf of the people, who will appreciate it all the more than they know it, will give us strength to pursue this painful task undertaken in order to remedy the defects of our predecessors: so that those who come after us shall have less trouble than he who, so to say, entered to clear up this land untilled and full of brambles. Opelousas March 15, 1787.

FR. JOSEPH DE ARAZENA, O.M.C.,  
Pastor.

The good Capuchin rector certainly did excellent work in collecting, copying and translating the old scattered records of his predecessors, even though well might he have been more brief, and have made use of less stilted language in informing us of his titles to our gratitude. At all events, from the tangled maze of his words emerges one historical assertion of the highest importance: Opelousas was erected into a parish about 1770, and its first pastor was Father

<sup>2</sup> A word illegible.



Valentin, O.M.C. The good Father cites his authorities for the date of the foundation—they are clearly old inhabitants of the town, “trustworthy persons,” he says, “and of undoubted honesty.” We may take his word for this information; all the more so that the report of Father Philibert Francis Watrin, S.J., to Propaganda (1765),<sup>3</sup> which, though concise, aims at completeness, makes no mention of any Parish at Opelousas. It seems probable that, up to 1770, the settlement was for years an out-mission first of Pointe Coupée, and, later on, of St. Martin des Attacapas.

The first church was, as may be expected, a plain, simple, little chapel, so small indeed that only a few people, it is said, could attend divine worship. This little chapel, dedicated to St. Landry, was built “on the Bayou”; its exact location, however, has long been the object of much controversy. Father J. François Raymond who was in the parish for thirty-five years, was much inclined to believe the church was situated in or near the present town of Washington. In support of this contention, he appealed to some information gathered, some sixty years ago, from some old people who had come from Nova Scotia (Acadians). Washington, in the old days, was called Negroville, for the reason that many negroes made their homes there. The name Bayou Tesson, associated with the first church, renders this opinion improbable, as the Bayou which bears that name runs through Opelousas and does not go as far north as Washington. Furthermore, the Register of Funerals bears for the year 1798 a note, written in Father Barrière’s (1813-1817) characteristic hand, which reads as follows:

During this year the present church was removed from the Bayou, (he spells “Baillou,”) to the “Pointe à M. Tesson.” Mr. Michael Prudhomme, a native of the neighborhood of Strassburg, France. donated gratuitously three arpents of land by forty in length, and Mr. Tesson, a native of Xaintonge, gave one.

We find that the donation of land was made October 16, 1796; but Father Barrière either was misinformed, or expressed himself inaccurately as to its extent. Mrs.—not Mr.—Tesson’s donation was one arpent wide by fourteen in length, and, continuing this piece of property were the forty arpents given by Prudhomme. The probability is that the first church was located on the Bayou Tesson, at a very short distance from the present site; in 1798 it was moved to the point of the same name.

If Father Valentin was the first permanent pastor of Opelousas, his sojourn in that parish was certainly very brief, for we find him, on April 19, 1772, at Arkansas Post, where he performed a baptism,<sup>4</sup> subscribing himself in the Register: “Fr. Valentin, Capucin Curé de

<sup>3</sup> Archives of Propaganda. *Scritture Referite nei Congressi*. Codice I. America Settentrionale. Dal Canada all'Istmo di Panama. Dal 1673 a tto. il 1778.

<sup>4</sup> Register of Baptisms of the Post of Arkansas. The entry is accompanied by the following note, written in the margin on July 9, 1786: “Collationé par Nous, Fr. Louis Guignes, religieux Franciscain curé de la Paroisse Ste Genevieve.”

la Paroisse de St. Louis des Illinois." He was then undoubtedly on his way to his new field of labor, as Unzaga's Report of the religious conditions of Louisiana, dated July 11, 1772, mentions him as being in the "parish of San Luis de los Illinnesses, at the place commonly called Pancorto."<sup>5</sup> As Father Valentin is recorded as being in the State of Louisiana as early as 1762, it is, therefore, quite possible that he served as chaplain to the post of Opelousas for some time before the erection of the latter into a parish.

His successor was also a Capuchin, Father Luis del Burgo del Santo Sepulcro, or rather perhaps, Louis Dubourg, as he was a Frenchman, and belonged to the Capuchin Province of Champagne. He remained in Opelousas until his death which occurred in either 1777 or 1778; his body was buried in the first church on the banks of the Bayou Tesson.

A Dominican friar succeeded him, Father Marie Louis Grumeau. In his first entry in the Parish Register (as copied by de Arazena), dated in 1779, he signs himself "Curé," a clear evidence he was regularly appointed. All his entries were made in French, in spite of the fact that the Spanish authorities had ordered all records to be kept in Spanish. It seems probable that Father Grumeau, at the same time as he was "Curé" of Opelousas, was also, at least for a while, in charge of the Parish of Pointe Coupée; for his name appears in the records of that parish during the years 1781-1783. He, like his predecessor, died in Opelousas, and his remains were laid alongside of those of Father Luis del Burgo, in the miniature church on Bayou Tesson.

Following Father Grumeau's death, the pastor of the Attakapas, Father Gefrotin,<sup>6</sup> was placed in charge of the parish of Opelousas, on February 9, 1785. His last entry in the Parish Books bears the date April 16, 1785.

The next incumbent was that Father Joseph de Arazena, O.M.C., already mentioned above, whose name appears for the first time in the Baptism Register on July 24, 1785. It seems he had succeeded Father Valentin as Parish Priest of St. Gabriel's, on February 25, 1781; and on November 12, 1784, we find him in charge of the Church of the Purísima Concepcion, at Mobile, Ala. His zeal in preserving valuable records which otherwise might have been lost or destroyed, has been sufficiently expiated upon. His patient efforts to place the entries of his predecessors in correct chronological order were usually successful. When he had almost come to a close, however, with the copying of the entries of 1782, suddenly he stumbled upon twenty or more of the preceding year. Here was for his patience and love of order a sore trial; for rather than to mutilate the huge tome of which he had already filled a score of pages with his

<sup>5</sup> Louis Houck. *History of Missouri*. Vol. II, p. 306, n. 48.

<sup>6</sup> His baptismal name is unknown and never mentioned in his records either at St. Martinville or at Opelousas.



large handwriting, he had to resign himself to enter these records after those of the following year. But he would not have us ignorant that this incongruity was due to no fault of his:

Note—says he—that the entries are out of place; that we have well nigh broken our head—*pucheramos la cabeza*—in setting in order papers which could not be placed properly; and that, let it be well understood from now on and for evermore, we are in no wise responsible for such incongruities; also that we sacrificed enough of both our time and our patience in undertaking a work which should have been accomplished—*evaquada*—by others.

St. Landry was, to this son of Spain, too French and plain a title for the parish: henceforth it was to be known as the *Iglesia Parroquial de la Immaculada Concepcion del Puisto de Opeluzas*. So loyal was Arazena to his mother contry and to its laws regarding the discipline of the Church, that he actually felt he had to make excuses, in a marginal note to a marriage record, for having permitted the entry to be made in the French language:

NOTE that the second last entry was made in French, contrary to our usual custom—*contro nuestra usso costumbre*—, because at the time of the celebration of said wedding we were seriously ill, and consequently placed in the absolute impossibility of writing this act myself. Hence I was obliged to make use of the instrumentality of a person who was ignorant of our idiom, being compelled to accommodate myself to time and circumstances. This, however, is mere accident, and does not alter the substance of the act, which I have signed.

May 27, 1798, is the date of the last entry—the Record of a Funeral—made by Father de Arazena. Father Pedro de Zamora, his successor had already arrived. Father Zamora seems to be the first secular priest to have charge of the parish. He had accompanied the Marquis de Casa Calvo to Louisiana. A note in the Baptism Register gives us the date of his arrival: "I took charge," he says, "of this church of Opelousas on the fifth day of May, 1789." As his last written record was entered on June 24, 1801, his pastoral activity in Opelousas extended over the space of twelve years. It seems that after his departure from the parish he became a military chaplain; at any rate John G. Shea mentions, as one of the last acts of the Very Rev. Thomas Hassett, that, "on the 11th of April, 1804, he gave faculties to the Rev. Peter de Zamora, who had been assigned as chaplain to a Louisiana regiment (of Spanish soldiers) on its way to Pensacola."<sup>7</sup>

Father Zamora had a beautiful handwriting and kept a very exact record of the parish; all his entries are perfectly legible and the ink is as fresh as if it was used recently, instead of upwards of one hundred and twenty years.

Among the marriages celebrated and registered by him, one is of particular interest for the early history of Grand Coteau, namely

<sup>7</sup> History of the Catholic Church in the United States, Vol. II, p. 584—585.

the marriage of Charles Smith, the founder of the last named parish, which on his account, was erected under the title of St. Charles.

1792.

Monday, the thirtieth of April, I, Fr. Pedro de Zamora, have united *in facie Ecclesiae, et coram testibus*, Charles Smith, legitimate son of Leonard Smith and Isabelle Nil,<sup>8</sup> natives of Maryland in America;<sup>9</sup> and Mary Sancthi,<sup>10</sup> legitimate daughter of Iorge<sup>11</sup> Sancthi and Mary Cars, natives of America. I likewise conferred upon them the blessings of the Church in the presence of the witnesses whose signature is hereinafter, and who were the Sponsors of the above-mentioned lady, who was baptized the same day, month and year.<sup>12</sup>

Fr. Pedro de Zamora.

(Said lady was born and raised in the Sect of Calvin)

It was during his pastorate that the church was moved from its old location on the Bayou Tesson to the "Pointe à Tesson."

Another notable event, which occurred during Father de Zamora's incumbency, is the first canonical visitation of the parish, made by Bishop Peñalver on October 23, 1796. Strange as it may seem, the Act makes no mention whatever of the Prudhomme-Tesson donation, which had been concluded just a week before (October 16); but it approves Father de Arazena's copy and translation of his predecessors' records, and declares them to have the same documentary authority as if they were the originals. A rule also is established in regard to marriages of non-Catholics: such marriages should be recorded, in the absence of a separate Book, in a section apart of the ordinary Marriage Register, with a cross reference at the proper place in the Record of Catholic marriages. It is ordered, moreover, that the names of paternal and maternal grandparents should be mentioned in all Baptismal records,—a regulation which, as we shall see later, was disregarded as soon as Louisiana was retroceded to France by the Spanish Crown. We subjoin here a transcript and English rendering of this important document:<sup>13</sup>

Parish of St. Landry of Opelousas,<sup>14</sup> October 23, 1796.

In the course of the Visitation of this parish, were examined the three Books, to wit: of Baptisms, Marriages and Funerals, of

<sup>8</sup> The name should be spelled 'Neal' or 'Neale'.

<sup>9</sup> Be it remembered we are in 1792; Louisiana was then outside of the United States.

<sup>10</sup> So writes Zamora; the name, however, as we know from better sources, was 'Sentee'.

<sup>11</sup> Clearly 'George'. Zamora does not appear to have been at all familiar with English.

<sup>12</sup> It is to be noted that no corresponding entry is to be found in the Register of Baptisms.

<sup>13</sup> The original is in Spanish.

<sup>14</sup> Note that the change of title made by Father de Arazena (see above, page 19) is not taken into account by the Bishop, who very likely held that, great and edifying as might be the good Capuchin's devotion to the Immaculate Conception, it was not altogether according to knowledge.



the white people; and, besides, the books of Baptisms and Marriages of the colored people, and finally the book of Funerals of the same since the beginning of the Parish, which seems to have been in seventeen hundred and seventy. Examination was made likewise of many acts, which were indited in the beginning of the aforementioned Books by Father Fr. Jose de Arasena, the late pastor, who noted how he had collected various old loose papers, which were written without order or serviceableness by his predecessors Father Valentin, O.M.C., Fr. Luis del Burgo del Sto. Sepulero, and F. Louis Grumó;<sup>15</sup> and notwithstanding whatever defects we have noticed in this manuscript, which defects may come, after all, from the originals, we wish to give these transcripts all authority, which may be attributed them by law, and is usually attached to such original papers, in all intents and purposes for which they may serve; the present Pastor Fr. Pedro Zamora shall continue entering the records as he has been doing the above, except that, in the baptismal records of white persons, he shall put also the family and Christian names of the grandparents, unless the parties do not know them. We ordain him to mention in every Act the day, month and year of the same, without sending back to the preceding entry; also to enter in a separate quire, when there is no special Book, the marriages of Protestants, making at the proper place in the Book for Catholic marriages, a cross reference to the entry by a marginal note destined to indicate by what disposition he does it; and he shall continue to write them in this quire or Register after the record of the funeral of Andrew Mondon, which, owing to forgetfulness he failed to register at the proper place, and added afterwards on a separate paper; and we express to him at the close of this decree, by this note, the satisfaction we have had in examining the said books.

The Bishop of Louisiana.  
By request of His Lordship the Bishop,  
Isidore Quintero  
Pro-Secretary and Notary.

Among the noteworthy entries of Father Zamora in the Baptism Register, must be mentioned the Baptism of Charles Sallier, surnamed "le Savoyard". There seems, however, to be a discrepancy regarding this name, and Father Barrière, later on, inserted a note to the effect that it was not "le Savoyard," but a son of Charles Anselm Sallier, who was baptized by Father Zamora. Charles Sallier himself and a Mr. Pithon, came to Opelousas from Savoy: Sallier was then a very young boy. Lake Charles was named in his honor after his death.

When Louisiana and the Floridas were dismembered from the Diocese of Havana and erected into a separate Church, Father Zamora thought it advisable to devote half a page in his close handwriting to the proceedings at the Cathedral of New Orleans. This entry not only was as elaborately worded, and the language as flowery as the occasion

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<sup>15</sup> He always signed his name 'Grumeau'.

demanded, but the handwriting is made to harmonize with the text, and the initial *R* of the first word *Reynando* spreads itself magnificently with a great flourish. The note reads in part as follows:

In the reign of Sr. Don Carlos IV, King of Spain and of the Indies, the eighth year of his happy administration; the bark of St. Peter being steered by Our Most Holy Father Pius VI, in the twenty-first year of his Roman Pontificate; Sr. Don Juan Luis, Baron of Carondelet, Knight of St. John, Brigadier-General of His Majesty, being Governor of the Province of Louisiana; was to the honor of God the parochial church of St. Louis of New Orleans erected into a cathedral, with all the rights appertaining thereunto.<sup>16</sup> . . . The first Bishop thereof is the Sr. Dr. Louis de Peñalver y Cardenas, who . . . took possession of this Cathedral Church Friday, the 24th of July in the year 1795 . . ., since which time this colony became independent of the Bishopric of Havana. a thing which seems to us more convenient for our successors, for the reason that they may specify this circumstance in the Registers, just as we have begun to practice it.

Important as the event was in itself, it was regarded perhaps more so by Father Zamora because of its bearing upon parochial archives. Under the Spanish regime, indeed, pastors were required to repeat in every entry their own names and titles, the name of the church and of the Diocese to which they belonged.

Father Louis Buhot succeeded Zamora on July 4, 1801, and remained in Opelousas until his death which occurred on June 23, 1813.

During his administration, Louisiana was ceded back to France, only to become shortly afterwards part of the United States. Buhot's joy of belonging to France once more was boundless,<sup>17</sup> and he devoted a special entry to this happy event. He writes in Spanish:

*"Aquí se acaba lo q.l pertenece al Gobierno Español."*<sup>18</sup>

and adds in Latin:

*"Sic transit gloria mundi . . ."*<sup>19</sup>

and on the following page he continues, in French:

Here begins the French Government whose taking possession of this post on the 18th of December of this year 1803, has filled with joy the heart of all true Frenchmen who form the majority of the inhabitants of Opelousas.

<sup>16</sup> This practically contemporary record of the erection of the church of St. Louis, in New Orleans, into the Cathedral of the new See, had it been known later, would have set to naught the pretensions of Father Anthony de Sedella. Bishop Du Bourg (Letter of January 30, 1826, to Archbishop Caprano, Secretary of Propaganda) strongly suspected either him or the Trustees of the Cathedral of having done away with the Bull of erection of the See.

<sup>17</sup> It is difficult to reconcile Buhot's unrepressed feeling of joy with the statement of J. G. Shea (*History of the Catholic Church in the United States*, Vol. II, p. 582), that in reply to the circular of Hassett, of June 10, 1803, to the priests of Louisiana, to ascertain whether they wished to retire with the Spanish forces, or remain in Louisiana, Buhot declared he was for following the Spanish standard. In support of this assertion, Shea sends, in a footnote, to a letter of Buhot to Hassett, in date of October 15, 1803.

<sup>18</sup> "Here ends that which belongs to the Spanish Government."

<sup>19</sup> "Thus passeth away the glory of the world."



That same day, December 18, 1803, a Baptismal record is entered in the French language,—the first since Fr. Gefrotin's time; and the practice was continued thereafter. With the use of the Spanish language in the Parish books was likewise discontinued at once the practice recommended by Bishop Peñalver of entering the names of the grandparents of the child baptized.<sup>20</sup>

All this incensed greatly later on the ire of Father Barrière, who gave vent to his feelings in a few notes added in the margin of the Register alongside the patriotic entries of his predecessor. On Buhot's tearless farewell to the Spanish regime, he comments thus, also in Spanish:

And here likewise ends the wise ordinance of the Right Rev. Lord Bishop in regard to baptismal entries. See p. 158 of the present Register.<sup>21</sup>

*Sic transit memoria Boni.*<sup>22</sup>

Barrière was consistent with his principles. After Buhot's death he reintroduced in the records the practice of entering the names of the grandparents, a practice which was continued to the last moments of Father Rossi's incumbency. But to return to Barrière's notes, he continues in French:

What can have the French refugees to reproach the Spanish Government with? Nobody ever intimated it was a crime for us to have a French heart, or to love our motherland; only a few hot-headed firebrands were repressed; had they had their way we would have been surely thrown headlong from the happiness of peace which we were enjoying into the horrors of anarchy [I refer here to the year 1792 etc. 1803] from which we are fleeing! I speak only of Louisiana; I don't know whether any mischief was wrought elsewhere. We were expelled from our country. The government of Louisiana received us with open arms!

And, on the following page, commenting on Buhot's enthusiasm over the return of the French regime in Louisiana, Barrière, determined on having the last word, adds:

This electric moment was of short duration, happily for this country: for Mr. Clement Laussat and his clique began very badly, and finally decamped incognito. No matter how intense the joy experienced by the author (Buhot) it ought never to have blotted out from his heart the tender memory of the sacred rights of so generous a hospitality. . . . *Tu quoque mi Bruthé.*

Buhot took sick in the summer of 1813, and died on July 23, at the age of forty-four. The following is the record of his burial, as found in the Book of Funerals:

DOM LOUIS BUHOT, *Pastor.*

In the year one thousand eight hundred and thirteen, on the twenty-fourth of July, was buried in the sanctuary of this Church, in front of the lowest step of the altar, the body of Dom Louis Buhot, priest and

<sup>20</sup> See above, p. 21.

<sup>21</sup> Barrière's cross-reference is to the Visitation Ordinance of Bishop Peñalver.

<sup>22</sup> "Thus passeth away the memory of the good."

Rector of this Parish born in the Province of Normandy, Diocese of Lisieux, deceased on the previous day in the house of Mr. Lastrape, at the age of forty-four or thereabout. In testimony whereof I have signed, together with witnesses, on the twenty-ninth of the above-mentioned month and year.

Gabriel ISABEY, *Pastor of the Attakapas*

R[aphael] SMITH, Witness

L. CARRIERES

Later on Father Barrière added in the margin and below this entry this comment:

It is worthy of note that out of six priests who in succession labored in this parish since its foundation, three died whilst exercising the ministry here, and all three bore the Baptism name of Louis. This circumstance seemed to me to make a deep impression on Father Buhot during his last illness. "Two died here who were called Louis," he then said to me. "As my name is Louis, it is quite likely that I shall not recover." The first Louis was a Capuchin<sup>23</sup> who died in 1778; the second, a Dominican Friar,<sup>24</sup> whose demise occurred in 1782; both were buried in the old church on the "Baillou,"<sup>25</sup> which was the first church of the parish.

The letters which he<sup>26</sup> received from his parents were dated from Danestal, Department of Calvados, near the river named La Touque.

Mig.l Bernd.o BARRIERE Priest

*Approved for the whole Diocese and  
at present in charge of this parish.*

Father Michael Bernard Barrière never styled himself pastor of Opelousas, but clung to his formidable-looking title of "priest approved for the whole Diocese and at present in charge of this parish"; however, as he administered the parish, no matter with what title, for a period of well nigh six years (1813-1819), we may well be justified in giving him a place among the Rectors of St. Landry. He was no tiro, being on the Louisiana missions since 1794. Even before coming South, he had tasted for a few months missionary life in the wilds of Kentucky, wither he had come in company with Father Badin; but, after four months he concluded he was unfitted for the ministry in the backwoods, and abandoning the field, he, in April 1794, set out for New Orleans in a *periagua*.<sup>27</sup> For well-nigh twenty years he served in various parishes of the South, where he, no doubt, developed that love of order which shines forth in all his records, written in a large, very clear handwriting, and also that originality which transpires through the notes added here and there in the margin of his predecessors' entries, spreading at times an air of romance over the sternness of their official style.

We had already occasion above to cite some of these notes. One of the most lengthy and interesting is found on p. 90 of the Register of Baptisms, in the margin of the Baptism record of Bridget (Brigida) Gradenigo and her twin-sister Eulalia Rousseau Gradenigo, under date

<sup>23</sup> Fray Luis del Burgo.

<sup>24</sup> Father Louis Grumeau.

<sup>25</sup> Barrière always spelled 'Baillou,' for Bayou.

<sup>26</sup> Father Buhot.

<sup>27</sup> Shea. *Op. cit.*, Vol. II, p. 455.



of January 17, 1789. John Gradenigo—or rather Don Juan de Gradenigo, as Barrière styles him—the father of these children, was under the Spanish government majordomo or president of the trustees of the church of the Immaculate Conception; and in this capacity his name appears on the Church Register, January 31, 1796, as giving receipt of the church revenues to Father Zamora. Barrière's note (in French) reads as follows:

All the persons mentioned in this book under the name of Gradenigo belong to the same family, namely, the family of the same name in the Senate of Venice. This Don Juan de Gradenigo is the brother of Ambassadors, Senators, and others, in particular, of the V. Rev. . . . Gradenigo, Canon of St. Mark, Venice, who died seven or eight years ago. This is a fact absolutely beyond doubt, as my brother, who kept up a correspondence with Venice, used to serve as intermediary, sending me the letters which I handed to said Don Juan de Gradenigo. In 1356 one Juan Gradenigo was Doge of Venice (See *Ecclesiastical History* of Fleury, 12mo., p. 154).

This worthy gentleman had travelled through all Europe and the two Americas, and, having come finally to Mobile, as he became enamoured with the virtues and charms of Miss Kraps,<sup>28</sup> of a German family, married her at Mobile and remained in this country. The Rev. Martin Duralde and myself were his intimate friends; still we never attempted to pry into the mystery of his emigration to Louisiana. He died here and was buried the first of March, 1809.

A son, Antonio Donato, born to the couple in December 1781, was baptized at Opelousas on November 7, 1782. When he reached the years of his youth, Barrière again tells us, he was sent to relatives in Venice, probably to receive an education for which there was no opportunity in Louisiana. But when Bonaparte—Barrière writes *Bouenaparte*—set out on his Egyptian expedition (1798), young Antonio Donato ran away from the City of Lagoons to follow the Corsican to the land of the Pharaohs. After this escapade, no news, except a vague report of his death, ever reached his anxious parents in Opelousas.<sup>29</sup> Direct descendants of John Gradenigo still reside at Opelousas, and are numbered among the prominent families. Others settled in the neighborhood, and we find their names in the records of St. Martin, Grand Coteau and Lafayette.

Romance of another kind—indeed of various kinds—is found in some other records. Under the date of July 29, 1797, Zamora had entered the record of the Baptism of "Nanzi Nikson".<sup>30</sup> In the margin we read:

This one was, I think, baptized twice; for I baptized her down Bayou Teche;<sup>31</sup> the mother's name is Choat,<sup>32</sup> and the maternal grandmother's, Sale<sup>33</sup> Holsten. Those people came (*Cela vient!!*) from Natchez. BARRIÈRE, Priest.

<sup>28</sup> The name is spelled 'Kreps' in various entries.

<sup>29</sup> Barrière's note containing the story of Antonio Donato Gradenigo is dated 1814.

<sup>30</sup> The first name is evidently 'Nancy,' whatever may be the true spelling of the family name. We already remarked above that Zamora had a hard fight with English names. So also apparently had Barrière.

<sup>31</sup> The text bears in characteristic Barrière fashion, 'Baillou Tech.'

<sup>32</sup> Probably 'Choate'.

<sup>33</sup> Evidently 'Sallie'.

On April 18, 1814, Miguel Bernardo Barrière (for so he persistently signed himself, despite the fact he was a Frenchman) received the consent into matrimony of Hubert Le Jeune and Celestine Fontenau. A feature of this record strikes at once as a departure from the set protocolar formula: for mention is made in the act of the consent of the parents. The puzzle is solved on the next page, where on a separate paper, pasted on the Register we decipher these words scrawled by a hand as unskilled in writing as in spelling:

We give our consent to Celes[tine] our daughter to marry Hubert Le Jeune and beg the Rev. Barrière to unite them in matrimony.

Jacques Fontenau

Baptiste Jeansonne

Rosali[e] ✠<sup>34</sup> Jeansonne

Jean Jeansonne

Whereupon Barrière remarks:

The girl had been abducted from her parents' house, though she was brought back and pardoned before the marriage; this is why I required the parents' consent in writing and signed by them and two witnesses, who are the grandfather and an uncle of the girl.

With such a stern and watchful guardian of the flock, who would not brook any trifling with the Church's

*Raptave sit mulier nec parti reddita tutae,*

elopements—for the pardon besought by and granted to the girl clearly points to a case of elopement, rather than of actual abduction (*raptus*)—must have been rare; still we meet a few months later, Jan. 22, 1815, with another case; here as in the instance just mentioned, a paper pasted on the Register informs us that Elizabeth Le Dé, widow of John Baptist Roujot, has given her consent to the marriage of her daughter Genevieve (spelled *Jeane Viève*) to Lucas Fontenau, whom she pardoned for the abduction of her daughter.

*Paullo majora canamus.* During Father Barrière's rectorship the Very Rev. William Louis Du Bourg, then Administrator Apostolic of Louisiana, made the visitation of the parish, inditing his Ordinance as usual in the Register of Baptisms:

We, William Louis Valentine DU BOURG, Administrator Apostolic of the Diocese of Louisiana,

Being actually engaged in the pastoral Visitation of this Parish of St. Landry of the Opelousas: approve the manner in which the Parish Registers are kept; regret to find the church property and the Rectory grounds so badly fenced, and the church itself in such a wretched condition in so far as the roof is concerned; urge strongly upon the Trustees to make without delay the necessary repairs.

Given at Opelousas, on the 23d of October 1814.

Wm. DU BOURG Adm. Apost.

By request

Mig.l Bernd.o BARRIÈRE Secret. *ad hoc*.

<sup>34</sup> The cross is the mark made by the person, who was unable to write her name; the name itself was written by the same hand which penned the text.



The next day, October 24, the Administrator went to the house of Dr. Raphael Smith, brother of Charles Smith, of Grand Coteau, where he baptized Charles, a son of the Doctor, born October 10; the sponsors being Charles Smith and his wife Mary Sentee Smith, the future founders of the parish of St. Charles du Grand Coteau.

From August 24 to October 5, 1817, all the entries made in the Parish books bear the signature of Don Flavius H. Rossi, who signs himself "Curate of the Church of St. Martin des Attakapas, in charge of the parochial Church of Opelousas." Father Barrière must have been engaged in another field of labor. Once more Rossi was in charge from December 27, 1817 to the end of June 1818, after which period are recorded fourteen Baptisms signed by Father Barrière and countersigned by Father Rossi "Curé desservant," that is, apparently "Pro-Rector." Nearly one more year elapsed ere Father Rossi was definitely appointed Pastor. His letter of appointment, dated from St. Louis, March 3, 1819, states that the parish had been vacant for some fifteen months. He was installed on May 2, 1819, as we learn from our oft-cited Baptism Book:

In the year one thousand eight hundred and nineteen, on the second day of May, I, the undersigned, Gabriel Isabey, Rector of the Parish of St. Martin of the Attakapas, by order of the Right Rev. Bishop of Louisiana, having betaken myself to the Parish of St. Landry of the Opelousas, have, in the presence of Messrs. John Baptist Jansonne, president (by *interim*) in the absence of Mr. J. Dupré, Luck Lesossier, Dupreton Déjean, Philip Richard and B. Vanhill, trustees of said parish constituted in assembly presided by one of them in the absence of the (ordinary)<sup>35</sup> president, read to them the document instituting canonically the Rev. Don Flavius Joseph Rossy<sup>36</sup> Rector of this Parish. After the reading of the aforesaid letter of institution, the said Gentlemen of the Board of Trustees, both in their own name and in the name of the inhabitants whom they represent, have received said Don Flavius Joseph Rossy as their lawful Rector, promising and pledging themselves to vest in him all the rights and advantages accruing from his office, in the same manner as they were vested in his predecessors. A transcript of the said letter of institution being entered, at my request, in the Parish Register, I have signed hereinafter, together with the President and members of the Board of Trustees.

Two years later Bishop Du Bourg was once more in Opelousas for the canonical visitation of the Parish. He was coming from Grand Coteau where he had held an anniversary for the repose of the soul of the late Charles Smith.<sup>37</sup> This canonical visitation took place March 11 (1821). The Bishop was accompanied by Father Louis Sibourd, his Vicar General, and the Rev. Marcel Borella, then assistant to Father Isabey, of St. Martin. The ordinances drawn up at the close of the visitation, shed some light on the actual condition of things in the Parish.

<sup>35</sup> This word was added in the margin.

<sup>36</sup> He always signed 'Flavius H. Rossi'; his second name was Henry, not Joseph.

<sup>37</sup> Died April 1, 1819. He is buried in the church of St. Charles du Grand Coteau, in front of St. Ann's chapel.

On the eleventh of March one thousand eight hundred and twenty-one, I, the undersigned, Bishop of Louisiana, have made my Episcopal Visitation of the Church of St. Landry of the Opelousas, accompanied by the Rev. Louis Sibourd, my Vicar General, and the Rev. Marcel Borella, assistant-pastor at St. Martin of the Attacappas. I have confirmed only some forty adults, the great distances preventing many others who have been prepared, to come for the ceremony. I have found a great deal of improvement in the dispositions of this parish; but ignorance is still causing much harm in it. This evil cannot be remedied except by means of the missions which may be eventually established in the places most distant from the church: but until it is possible to send another priest to relieve the pastor of part of his immense burden, it were useless to fix anything definitely in this regard. I recommend only to the pastor to visit as often as he is able the most distant places and to multiply there familiar instructions on the most important points of Christian Doctrine, particularly to the children. I have insisted with the Reverend Pastor, the Trustees and the parishioners assembled in the Church, that they should in earnest consider the ways and means of building a new church, of brick, and of such size as to meet the needs of so numerous a parish. I had the consolation of seeing in them the greatest zeal for this undertaking. I leave with the hope to see it soon under way. The parish Registers ought to be kept with greater care.

L. SIBOURD, *Vic. Gen.*

✠ L. WM. Bp. of Louisiana  
Marcel BORELLA, *priest.*

It were unjust to understand the Bishop's comment on the ignorance prevailing especially among the inhabitants living at a distance from the center of the church, as a rebuke to the remissness in duty of the pastor. Since the foundation of the parish Opelousas had always been singularly blessed with spiritual shepherds who generously "spent and were spent" for their flock;<sup>38</sup> and Father Rossi was not the man to abandon this tradition of unquenchable zeal, and tireless apostolic rambles through the immense parish confided to him. But just imagine: One priest, and the territory to be covered reaching, even after the division of the parish, and the foundation of the church of Grand Coteau in 1819, from the Atchafalaya to the Sabine River, with the nearest priest to the northwest (there was none north), at Natchitoches, a distance, in straight line, of more than one hundred miles!

It must be acknowledged, though, that the prelate's stricture touching the care of the Register was far from undeserved. Father Rossi, at best, wrote wretchedly, and besides, his records exhibit very often evident signs of haste and slovenliness. How well he knew French, we have no means of ascertaining; but it is clear that he was often at sea when he had to record names pronounced in Creole fashion. Even his spelling of Christian names is frequently baffling. We cite at random: Celste (=Céleste; but this may be a mere case

<sup>38</sup> Just an instance, among others, revealed by the Baptism Register. A missionary excursion, undertaken by Father Barrière towards the middle of November, 1813, resulted in no less than eighteen baptisms. By means of the entries, copied after his return home, we can follow the pastor, who, be it remembered, was no longer in the prime of youth, through the "Prairie Mamou," to James Campbell's, then to Mrs. Hall's, then again to Dennis McDaniel's at the head of Bayou Chicot, hence to the place called "Bâton Rouge" (this, of course, is not the well-known city of that name, on the Mississippi River, but a spot on the outskirts of Prairie Mamou), then finally at Pierre Foret's, in the "Prairie Ronde."



of oversight), Juditte (=Judith), Magdalaine (=Madeleine), Giulien (=Julien; the Italian spelling of the name is here responsible), Elaisa (=Elisa), Jacente (=Jacinthe), Joacen (=Joachim; Rossi was influenced overmuch here by the Creole pronunciation), Silven (=Silvain), Ortense (=Hortense), Ellène (=Hélène), Chaterine (=Catherine), Hirène (=Irène), Ihon (=Ione), gemaux (=jumeaux, "twins,"), Gims (=James), Emon (=Aymon), etc.

Bishop Du Bourg had strongly urged the erection of a new church. Had he waited just a little more before leaving Louisiana for France (1826), he would have seen the complete fulfilment of his wish: for early in 1828, there stood, a little to the east of the old frame church, a beautiful new edifice, of brick, too, as the Bishop had suggested. The consecration of this new church was one of the delights experienced by Bishop Rosati, then administrator of the New Orleans Diocese, during the Visitation tour which he made in 1827-1828 through Louisiana. In his private *Diary* he penned at once this interesting account of the ceremony:

1828

March. Saturday. Said Mass in the Convent of the Sacred Heart, at

1. Grand Coteau. After breakfast we set out; our journey was made quite difficult by rain, which filled the whole prairie with water. At evening we reached, accompanied by Father Rossi, the Pastor, the rectory of St. Landry of the Opelousas.
2. Second Sunday in Lent. Said Mass in the church. Attended Solemn Mass in cope. Preached in French. Confirmed 54 persons who had received holy Communion.

After Vespers, preached in English: *The Lord thy God shalt thou adore, and Him alone shalt thou serve.* . . . These words are addressed to, this precept imposed upon, all creatures endowed with reason. . . . But to serve is repugnant to free men, to men enjoying independence; it seems to them debasing. . . . Americans, your freedom is a gift of God; preserve it, fight for it, and defend it, if needs be, to the last drop of your blood. . . . But shall you, because you are free, regard serving God as a demeaning of yourselves? This will be the subject of my sermon. Necessity of worship, both interior and exterior; of revelation, of one society which . . .

3. Monday. Said Mass in the church. Saw to the getting ready of everything needful for the consecration. We waited in vain for Fathers Rosti<sup>39</sup> and Peyretti;<sup>40</sup> both were detained at home by sickness.

<sup>39</sup> Pastor of Grand Coteau.

<sup>40</sup> Pastor of Lafayette. He sent the following letter of excuses to the Bishop:  
Lafayette Parish, Vermillion Ville, March 3, 1828.

Right Reverend Dear Bishop:

I am extremely sorry that I am unable to go to Opelousas and be present at the grand ceremony of the Church, owing to my eyes, which are now swollen, and constantly watered with tears. The remedy I am making use of, however, does me a great deal of good. Still the satisfaction which I experienced on recovering my sight cannot outweigh the sorrow which I feel to be deprived of the pleasure to see Your Lordship again. In these circumstances I trust Your Lordship will kindly excuse my absence.

I am, with the greatest respect

Your Lordship's

Most humble and obedient Servant

Laurent Peyretti, Pastor.

(Archives of St. Louis Archdioc. Chancery)

4. I consecrated to Almighty God, in honor of St. Landry, according to the rite prescribed by the Roman Pontifical, the Parish Church, which is entirely built of brick.<sup>41</sup> Fathers Rossi, Pastor, and Bouillier, of the Congregation of the Mission, acted as assistant priests. An immense congregation was in attendance; indeed last Sunday and today there were counted upwards of five hundred horses and thirty carriages around the church.

A marble slab, put on the wall of the church, recalled to the generations to come the epoch-making event:

TEMPLUM HOC. D.O.M. SACRUM.  
 SUB INVOCATIONE. S. LANDERICI.  
 PIA. CIVIUM. OPELOUSASIVM. LIBERALITATE. ERECTUM.  
 SOLEMNI. RITU.  
 AB. ILLMO. AC; RMO. D. JOSEPHO. ROSATI.  
 S. LUDOVICI. EPO. ET NEO-AURELIAE. ADMINISTRATORE.  
 CONSECRATUM. FUIT.  
 IV. KAL.<sup>42</sup> MARTIAS. ANNO MDCCCXXVIII.  
 PAROCHIAM.  
 REV. D. FLAVIO. ROSSI. SENENSI. REGENTE.  
 ET. DD. I. ANDREWS. L. GARRIGUES. FLAUGEAC.  
 I. DUPRÉ. I. M. DEBAILLON. B. VANHILLE.  
 L. LESASSIER. ET. J. MIRAMOND.  
 ADMINISTRATORIBUS.<sup>43</sup>

The next day, Tuesday, March 5, the Episcopal visitation—this time rather a perfunctory procedure—took place, for the account of which we turn once more to the Baptism Book:

Joseph ROSATI, by the Grace of God and of the Holy Apostolic See Bishop of St. Louis and Administrator of New Orleans.

Having repaired to the Parish of St. Landry of the Opelousas for the Pastoral Visitation, we have been much gratified to see that, despite of the considerable expense caused by the building of the new church, the zeal of Rev. Father Rossi, Pastor of this Parish, was able to provide for everything that is calculated to contribute to the majesty and splendor of divine worship. In consequence, we have found no reason for leaving any Ordinances, as everything is in good order. We are most delighted to leave here a sincere testimony of the satisfaction and

<sup>41</sup> In the Register of Baptisms (Vol. VII) we read in this connection the following entry, written by the Bishop: *Ego infrascriptus Joseph Rosati Congregationis Missionis Dei et Apostolicae Sedis gratia Episcopus S. Ludovici et Administrator Neo-Aureliae Parochialem Ecclesiam D.O.M. pia hujus Parochiae Opelousas liberalitate, atque indefesso Rev. D. Flavio Rossi zelo in honorem S. LandERICI a fundamentis erectam, assistentibus RR. DD. Flavio Rossi Paroco, et Joanne Bouillier, solemnii ritu, maxima populi frequentia, die IV Mensis Martii Anni MDCCCXXVIII Servatis omnibus a Pontificali Romano praescriptis consecrari. In quorum omnium fidem, et ad perpetuam rei memoriam praesentes litteras manu nostra scripsimus atque subscripsimus eodem die et anno quibus supra.*

† JOSEPH Epus S. Ludovici

Flavius Henricus ROSSI Parochus

J. BOULLIER S.C.M.

<sup>42</sup> Obviously an error: the text should have been: *IV. DIE. MARTII*, or, better, *IV. NON. MARTIAS*,—March 4; as it stands the date indicated is, February 27.

<sup>43</sup> "This Church, dedicated to Almighty God under the invocation of St. Landry, erected by the pious generosity of the inhabitants of Opelousas, was solemnly consecrated by the Right Rev. Joseph Rosati, Bp. of St. Louis and Administrator of New Orleans, on March 4, 1828: the Rev. Flavio Rossi, of Sienna, being Pastor, and Messrs. J. Andrews, L. Garrigues-Flangeac, J. Dupré, J. M. Debailon, B. Vanhille, L. Lesassier and J. Miramond, Trustees."



pleasure which this Visitation has afforded us, not only on the score of what has just been mentioned, but yet much more by reason of the concourse of people in the Church, and the numbers of those who prepared to receive Confirmation, which we have administered, last Sunday, March 2, to 54 persons, and today, March 5, to 17.

Given at the Rectory of St. Landry, March 5, 1828.

✠ JOSEPH, Bp. of St. Louis.

There was one more canonical visitation during Father Rossi's administration of the parish. Bishop Léon de Neckere visited Opelousas on August 25, 1831. This was to him like renewing old acquaintances, for seven years before, as a young priest in quest of health, he had been for a while at Grand Coteau (September 2 to beginning of November 1824), next door neighbor, as it were, to Father Rossi. Thirteen months later there is an entry by Father Rossi to the effect that "the Right Rev. Léon de Neckere baptized on September 29, 1832, at the convent of the Ladies of the Sacred Heart of Grand Coteau Marie Xavier Athanaïs Chrétien, of the parish of St. Landry, Opelousas." Bishop De Neckere was to fall less than a year later (Sept. 5, 1833) a victim to yellow fever.

Of Father E. Rousselon's short term of incumbency (February 26 to April 21, 1840) there is nothing to say. He was succeeded by Father Jamey (April 14, 1840 to October 7, 1842). — One year after the latter's arrival at Opelousas, Bp. Anthony Blanc came to Opelousas (May 20, 1841) for Confirmation and Visitation of the parish. In the Act drawn up at this occasion, the Bishop expresses great satisfaction at the large number of persons confirmed (108), and requests the Trustees to purchase an ostensorium and buy a more decent chalice. We find in the Baptism Book under date of June 28, 1842, a lengthy entry recording the abjuration from heresy of Miss Sinette Perry, which took place at the Sacred Heart Convent in Grand Coteau. This is the first document in which Father Jamey styles himself Vicar General; his appointment to this office must have been recent; yet he remained in the parish until the following October.

After this departure we find, first as Pro-Rector, and then, as Rector, Father Charles F. Morachini, who remained only four weeks. His place was taken (Nov. 13, 1842) by Father Desgaultiers who stayed only about six weeks, and whose last record bears the date of Dec. 25.

For the next six weeks, until the middle of February 1843, the parish was without pastor. On February 17, appears for the first time on the Parish Books, the signature of Father Raviol, who was left in charge until January 21, 1855. These twelve years were really the May-day of Record-keeping in Opelousas: the Parish Registers are then a delight to the eye.

It was during Raviol's time that the parish began to have assistants. In 1848 appears the name of Father Reminger; on January 8, 1850, that of Father Thirion, and on May 21, 1854, that of the Rev. A. Beaugier. As, the same year, the mission of Ville-Platte, heretofore a dependency of Opelousas, was erected into a separate parish,

and Father Beaugier went there as the first resident pastor, the Archbishop being unable to send him a successor at St. Landry, the Rev. D. Hubert, S.J., from Grand Coteau came for some time to assist Father Raviol.

Nine years had elapsed since the Ordinary of the Diocese had made the canonical visitation, when another took place. The record is signed, this time, by "✠ Anthony Blanc, Archbishop of New Orleans," as the old Louisiana Bishopric had, meanwhile, on July 19, 1850, been erected into a Metropolitan See, and the Bishop raised to the archiepiscopal dignity. Insistence is made, in very strong terms, on writing in full, not in figures, the dates of the various entries; and whilst compliments were paid to the trustees for their compliance with the last visitation's ordinance concerning the remonstrance, a pointed remark was added to the effect that "this now makes the purchase of a chalice imperative." In like manner the congratulations extended for the praiseworthy solicitude and care displayed by the Trustees in keeping the church in repairs, led to pointing out the wretched state in which the Archbishop had found the two houses which formed the Rectory.

For the next thirty-five years the parish was in charge of the two brothers, V. Rev. Gilbert and Rev. J. François Raymond, both of whom had come from France in 1854. Father Gilbert's first entry appears January 30, 1855, and the last on March 10, 1866. Father J. François, during these eleven years acted as assistant to his brother, and took charge of the parish from the time Father Gilbert was called to New Orleans until September 1889. The two brothers were men of great enthusiasm and undaunted energy. Hence theirs was truly for Opelousas an era of intense Catholicity, marked particularly by the foundation and development of Catholic education, the true soul builder, in the old parish.

To this end was every effort directed from the outset. At once an Academy for boys was put under way. The classes were taught at the Rectory until a special building could be erected. This was opened the following year under the name of St. Mary's Academy for Boys. The dormitory could accommodate thirty boarders and was taxed to its utmost capacity. Besides as many as forty day scholars were in attendance. Father Gilbert was President of the institution, with Father François his assistant, and two lay teachers. The Academy was popular at once, because it afforded the boys of the parish a much coveted opportunity of receiving a commercial training at home. In due course the Academy expanded into a College whose influence has played a part by no means inconspicuous in the development of Louisiana. Many men which have attained prominence in the professions or politics, men of no mean intellectual endowment and of deep-rooted and practical faith, received their education in the college. That an institution which proved to be such a potent factor in shaping the affairs of this section of Louisiana, should have crumbled under the blast of adversity, is a sad ending to a beautiful story. It is to be



hoped that a new educational center in behalf of the young men will, some day not far distant, arise with the renewed vigor of youth from the ashes of the famous old Opelousas College founded by the saintly Father Gilbert Raymond.

When St. Mary's Academy for boys had become an assured fact, and began to prosper beyond the most sanguine expectations, Father Gilbert Raymond cast about to find a suitable location for a Girls' Academy. Before long a piece of ground was purchased, and, in the fall of 1856, the Academy of the Immaculate Conception was opened under the direction of the Marianite Sisters of the Holy Cross. The bright beginning of the institution, the sad days which came in the wake of the Civil War, and continued for many years after, until at last, with the erection of a new building, the old prosperity revived, make this history of more than threescore years read like an epic.

The population of Opelousas had greatly increased since the days of Father Rossi, and the church built by the latter was now too small for the congregation.<sup>44</sup> To enlarge this sacred edifice was another of the works which marked the early years of Father Gilbert Raymond's pastorate. Not only was the building increased in length,<sup>45</sup> but beautiful painting and frescoes adorned it inside, adding materially to its value.

Nor should it be forgotten that, on the arrival of the two brothers, the parish of Opelousas, though several times already divided, still extended far and wide. Today flourishing parishes with magnificent churches and excellent schools, mark the places where the two apostolic priests and their assistants administered the sacraments in rude dwellings, or in little chapels, built gradually at various places as the result of the zeal inspired by their plain, simple sermons, which reached the heart of rich and poor, young and old, black and white.

We just made in passing allusion to the assistants who shared in the two brothers' labors for the upbuilding of the parish. The records show the names of a number of priests, then young, who later made their mark in other fields to which they were transferred after having given the first fruits of their sacerdotal zeal under the care and guidance of the two brothers.

When the latter arrived from France, in 1854, they were accompanied by two seminarians, H. Picherit and René Pineau. Both were ordained in New Orleans in 1856, and sent to Opelousas to be broken into the harness. Father Picherit remained from January 17, 1856 to October 14, 1857; his companion Father Pineau was with him only a few months, from May to October 1856. Next we find on the records the names of the Revs. F. Joliet (January 15 to November 15, 1858); Charles Gutton (April 27, 1859 to September 22, 1860); Gonnellaz (January 9, 1861 to February 21, 1862); Martin (May 11 to September 7, 1861); C. Rigollet (September 16 to October 13, 1863); R. Vallée (December 16, 1863 to August 11, 1864); G. Rouxel, later

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<sup>44</sup> It measured 60 x 45 ft.

<sup>45</sup> Forty feet; so that now the church was 100 ft. long by 45 wide.

the Right Rev. Auxiliary of the Diocese (December 21, 1863 to September 18, 1864) : Bishop Rouxel had quite an adventurous career during the nine months of his stay at Opelousas, having come in contact with the famous Jay Hawkers and the Home Guards on several occasions ; A. Plotin (December 18, 1864 to October 22, 1865) ; J. B. Praud (November 25, 1865 to September 22, 1868) ; A. Dubourg (January 1 to November 18, 1868) ; Al. M. Mehault (January 7—22, 1870) ; T. Guillet (February 22, 1870 to April 28, 1871) ; Crépin (April 3 to October 7, 1871) ; M. Brady (June 22, 1871 to February 13, 1873) ; G. E. Sauvageau (February 2 to April 15, 1873) ; J. Juhel and P. Vivet stayed only about one month each ; but they styled themselves "Vicaire" ; E. Fraering (August 24 to November 24, 1873) ; P. L. Pensier (December 2, 1873 to February 28, 1879) ; J. Lavaquerez (May 14, 1878 to January 1879) ; A. Eby (April 26, 1879 to January 22, 1881) ; C. D. Frin, S.J., (*ad interim*, September 18, 1889 to January 27, 1890).

Archbishop Blanc seems to have taken a special liking to Opelousas, for we find him at St. Landry's Church three years in succession. After his visit in 1854, he again came to the place on September 10, 1855 : this time the number of persons confirmed was 175. The Archbishop was, of course, delighted at this notable increase ; he also expressed his satisfaction to the trustees, for their having complied with the wishes manifested by him on his previous visit, and congratulated them for the zeal and activity displayed in enlarging the church. The Act drawn at this occasion mentions his first visit to Washington, where thirty persons were confirmed, and echoes the prelate's delight at the proposal to make an addition to the church of that place. One year later, September 1856, Archbishop Blanc was again at St. Landry's. He gave confirmation to seventy-one at Opelousas, twenty-five at Washington, and seventy-four at the chapel "au Bois Mallet," which he visited for the first time.

These repeated visits of the Archbishop are evidence of his interest in the thriving parish, and of the delight he experienced in witnessing its rapid progress under the able administration of the Raymonds. Scarcely had twenty months elapsed since they had taken charge, and during this short space of time the church had been enlarged, the boys' and girls' schools founded and put in a flourishing condition ; the trustees vied with their priests in zeal and activity ; the church at Washington had doubled its capacity, and a chapel had been erected among the free mulattoes of Bois Mallet ; small wonder, then, that the good Archbishop had a special affection for Opelousas. The Act of the Visitation of 1856 closes the series of formal and lengthy records of Episcopal inspections.

After spending several years in New Orleans as Vicar General, the Very Rev. Gilbert Raymond returned to his old parish in 1881, giving most of his time to St. Mary's Academy and teaching in the school, which was generally spoken of as "Father Gilbert's School." He was hale and hearty and took an active part in the affairs of the parish for a number of years. He loved outdoor exercise and did a

great amount of manual labor. In March 1889, while assisting in unloading freight from a wagon, his thumb was crushed between a box and the wagon. At first he gave the wound little attention; but blood poison set in, and later on tetanus; and he died after a month of terrible suffering. The end came April 14, 1889, and cast a pall of gloom over the entire diocese.

During all the time of his and his brother's incumbency, the temporal affairs of the parish were administered by a Board of Trustees, consisting of nine members, three of whom were elected annually. They had all the revenues accruing from the pew rent and the cemetery, out of which they contributed \$150.00 to defray the expenses incident to divine worship. The pastor had to be satisfied with the revenues from the *jura stolae*. This arrangement remained in force until the new charter, drawn up by archbishop Janssens, was adopted. Father Gilbert's brother, "Father François," as he was affectionately called by the parishioners, owing to a disagreement with the trustees, was forced to resign less than a year after Father Gilbert's death. His last entry in the Parish records bears the date September 14, 1889.

The memory of these two energetic and saintly pastors will be long treasured in the parish for which they labored so much. Father Gilbert Raymond was a born leader, with wonderful executive ability which enabled him to carry out plans which to his parishioners and others seemed simply visionary.

After Father François Raymond's resignation the Rev. A. Dubourg, a former assistant-pastor, and a nephew, it is said,<sup>46</sup> of the distinguished first Bishop of New Orleans after the cession of Louisiana to the United States, was appointed Rector. He took charge of the Parish in January 1890, and remained until April 1895.

For a few months no pastor was appointed, until at last Father John Engberink was transferred to Opelousas from the parish of Cameron, which he had built up from a wilderness. The career of this energetic priest is so perfect a model of missionary life in Louisiana, that we must pause a moment to relate it at some length.

Father J. Engberink was born in Hasseloo, Holland, on July 14, 1855. Passing successively through the College at Oldenzaal and the Seminary of Kuilenburg, he finished his theological course at Rysenburg, and was ordained in the cathedral of Utrecht on the 10th of August, 1881. It had long been his ambition to work as a missionary. Yielding, however, to the wishes of his relatives, he remained for nine years in his native country. Finally, in 1889, he was able to see the fulfilment of his desires, and came to Louisiana. After a short stay in New Orleans, he was sent to Napoléonville to learn French, and thence to Lake Charles to learn English. On May 18, 1890, he became the first pastor of Cameron.

The people of Cameron hitherto depended upon occasional visits of the pastor from Lake Charles, seventy-two miles away, and the

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<sup>46</sup> This relationship is, however, very doubtful.



need of a priest was urgent. There was neither place to hold services nor home for the pastor. One Mr. Leboeuf, although not a wealthy man, gave a room in his home to the priest. This room, or rather cell—eight by ten feet—was not luxurious; yet it was a welcome restful shelter to the missionary after his arduous duties. There were no rich members in the congregation, and the support of the church had to come from the meagre store of the people who, as a rule, were blessed with but a scanty share of the world's goods. An old storeroom was the only place where services could be held, unless, when the attendance was large, and the weather fair, the shadow of a majestic oak-tree near by was resorted to. The first step was to build a combination church and rectory; this was completed in 1892, and a little later an independent church-building was erected. By this time the membership of the congregation had greatly increased; and the protestant preachers who had numbered among their listeners many who actually were baptized Catholics, found their flocks so reduced by the return of these stray sheep to their rightful fold, that they had to look for new fields.

A territory one hundred and sixty miles long and thirty-five miles wide constituted the parish of Cameron. The tireless Pastor, therefore, by no means devoted his entire time and activity to the parish church itself: fifteen missions claimed and received their share of his attention and care. A fine chapel was built in Grand Chénier, and Mass was said in it for the first time on January 22, 1893. The next year (1894) Leesburg had likewise its place of worship, inaugurated on July 8. Three weeks later, a chapel was also completed and dedicated at Grand Lake. The result of these years of strenuous labor had been a wonderful growth of church membership among the white people. But Father Engberink never forgot he had yet other sheep who were not of this fold and that should be brought in. His efforts to awaken the faith, so long dormant, in the simple souls of the colored folks were rewarded. There was a relatively large settlement of colored Catholics at Cameron itself, while many more dwelt in the country and made long journeys to come to the parish church. Chapels were erected for the various settlements, and, before long, means had been found to build a church in the village for the exclusive use of the colored people. On July 7, 1895, Mass was celebrated for the first time in that new edifice.

Such a devouring activity, the fatigues caused by long and constant rambles through the length and breadth of his immense parish, the terrible ordeals which the undaunted missionary had to go through, were bound to break even his iron constitution. He was on crutches when he received from Archbishop Janssens his appointment to St. Landry's church in Opelousas. He hesitated, as well he could: much as he had accomplished in Cameron during the five years he had labored there, he saw what was yet to be done; then his knowledge of English and French was limited, and six years of privations and hardships had sapped the strength of his bulky frame; on the other hand the program of the work to be done in Opelousas, as traced by the

Archbishop was simply staggering: there was question of no less than building a new church and Rectory, erect new edifices for the existing educational institutions, revive the extinct Catholic college, and provide chapels for the remote districts. But the Archbishop knew of what mettle the man was made, to whose devotedness and energy he was appealing; he insisted, and Father Engberink yielded to his entreaties.

We need not retrace every step of the work accomplished. Suffice it to say that, with the single exception of the reopening of the Boys' College, the object of the worthy pastor's constant yearnings to his very last day, every point of the Archbishop's program was in due time faithfully and magnificently carried out. The new Rectory was ready for occupancy in the fall of 1900. Eight years later, on August 8, 1908, the Most Rev. James H. Blenk, Archbishop of New Orleans, was laying the corner stone of the new church; and so actively was the work pushed that Mass could be said for the first time in the new edifice on the first Friday of April of the following year. The pews were sold for six months, and the returns were such as to show conclusively that, despite its huge proportions (189 feet in length, 94 ft. in width at the transept and 74 in the body of the church) and its seating capacity of about 2000, the edifice was not any too large: indeed not a seat is empty at the early Mass every Sunday, and again the church is well filled at the later Mass. And the wonder of it—a wonder of financial management—is that, contrary to the forebodings of many, inside and outside Opelousas, this new church has never been a drain on the resources of the parish; Father Engberink's successors may look without anxiety at the parish exchequer, and devote their time and the revenues of the church to the upbuilding of the minds and hearts of the growing generations.

Whilst work was going on for the new church—the laying of the foundations was started in 1903—the Marianite Sisters, under the guidance of the pastor, were fulfilling another part of the renovation program, and erecting a new Academy. During the Christmas holidays of 1906, the new quarters were occupied, and a new era, glowing with bright prospects of well-deserved prosperity, dawned for the old institution.

Father Engberink fondled other plans, as we have seen. But his had already been more than a man's share in the work for the Catholic cause in the old parish. The Master whom he had served so zealously since his coming to Louisiana, called him, on June 16, 1918, to give the account of his stewardship. He was buried, as was meet, in the church which he had built, and upon his tombstone we read this inscription:

Here lies  
Very Rev. John Engberink  
Dean, pastor of St. Landry's Church,  
a native of Hasselo, Holland,  
born July 14, 1855,  
died June 16, 1918,  
in the 37th year of his priesthood.

A true priest of God, he fought the good fight, he proved his zeal for the beauty of the house of God by building this church? (*sic*) and his love for his people by the sacrifice of his life.

R. I. P.

Wags—for there are wags at Opelousas—interpret the engraver's unfortunate introduction of the interrogation mark as a warning to his successors that there is still work to be done "for the beauty of the house of God." But the present, threshold of the future, is forbidden ground to history. Here her pupils must lay down their pens.

B. COLLIARD.





## THE OLD ST. LOUIS CALVARY

Nothing that has ever happened on earth can be altogether obliterated by the ravages of time. If an influence was ever felt, it has left its impression somewhere upon the customs and manners of the people, in the traces of character of some descendants of the actor, in some bend of a road or street, in some crumbling, yet all the more eloquent monument, in the dry dust beneath our feet, as well as beneath the sheltering roof of the library, the garret and the cellar. Indeed God alone clearly recognizes the innumerable traces of past events; but they are certainly present with us, though often hidden from view, or unnoticed, through our lack of insight, or experience to read them aright. Yet in His own time and in His own way the Spirit of Wisdom descends and hovers over the dry bones, over the accumulated dust and debris of centuries, and in a moment all is alive, and the image of a long-forgotten period of history rises before our astonished gaze. So it was with the buried civilization of the Chaldean empire, of Ninive, of Babylon, of Persepolis, and Troy and Pompei, and so we may hope that many a bright or dark picture of hoary antiquity, now written nowhere but in the Book of Life, will be written on the pages of our histories, for our instruction, warning and edification.

Now, to come from great things to small ones, it happened, through the courtesy of the late Hon. Walter B. Douglas, the highest authority among us on all matters concerning the early days of St. Louis and Missouri in general, that the writer of this article was enabled to catch an intimate glimpse of the village of St. Louis and its primitive life during the period of A.D. 1793—1818. Twenty-five years of village life, quiet, unobtrusive, kindly, joyous and sincerely, though perhaps not deeply, religious, became present to the imagination after the lapse of more than a century; and the magic word to recall it from oblivion was a musty report of a trial, held before the Supreme Court of Missouri, in the March term, 1859, entitled "The St. Louis Public Schools vs. Greene Erskine"<sup>1</sup>. This lawsuit was to decide the ownership of a lot in block 87, of the City of St. Louis, being a part of Survey 372, assigned, on March 19, 1844, by the United States to the inhabitants for the support of the schools. The lot under litigation fronts forty-four and a half ft., on the south side of Olive Street, between Third and Fourth, and runs back southward of that width twenty-six feet three inches. Such a law-brief, concerning a lot 44 by 26 ft., does not

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<sup>1</sup> Archives of the Missouri Historical Society. We quote from a transcript, and refer to its paging.

promise much historical information of an interesting kind; yet in this case it is replete with just such historical hints as are the delight of the antiquarian. This is partly on account of the original use of this lot, partly on account of the local importance and interest attaching to some of the witnesses in the case.

From the unanimous testimony offered, it appears that the northern half of the lot 87 of the village of St. Louis, contained for many years a so-called Calvary, that is, an elevation, natural or artificial, surmounted by a large cross, intended to represent the scene of the crucifixion of our Lord. This fact, in itself, is nothing extraordinary, as our Catholic forefathers, both in the Old, as well as in the New World, were in the habit of erecting such crosses in public as well as in private places. Witness the crosses erected by De Soto and his followers on a hillock near New Madrid in 1539<sup>2</sup>, by Marquette at Kaskaskia and elsewhere among the Illinois in 1673<sup>3</sup>, by Saint-Cosme and his companions near Cape St. Antoine on the Mississippi in 1699<sup>4</sup>, and by many other explorers of the western wilderness. But this our cross has a special interest to the people of St. Louis.

The village of St. Louis was founded in 1764 by Pierre Laclede-Liguest and his stepson, Auguste Chouteau<sup>5</sup>, who, at the time was only thirteen years of age. Young Chouteau also made the first plat of the incipient city. According to this, there were three streets in the village, running parallel with the river, the *Rue Royale*, now Main Street, the *Rue de l'Eglise*, now Second, and the *Rue des Granges*, "Barn Street", now Third. Our present Fourth Street occupies the site of the city-wall or stockade, which was flanked by towers and bastions. The streets running east and west were eighteen in number, nine on each side of the central block, devoted to the uses of the Church. The Church-block lay between Second and Third, Walnut and Market Streets, forming the very heart of the village. During the time we are writing of, it contained the old dilapidated chapel of logs built in Father Valentine's days and the *presbytère* of stone, erected shortly after the coming of Father Bernard de Limpach. Other buildings there were none on the entire block until the advent of Bishop Louis William Valentine Du Bourg, in 1818. The Cemetery occupied the space along Market Street from Second to Third. All the buildings faced the *Rue de l'Eglise*, that is, Second Street. All the original village blocks measured 300 by 240 ft. The sequence of the streets, from the church northward, was Market, Chesnut, Pine, Olive. Now it was on Olive Street between Third and Fourth, that the Calvary with its lonely cross was situated, with no dwellings, and only a few barns, near by. But the whole village lay within sight of the Calvary, as it occupied the highest

<sup>2</sup> Cf. *Spanish Explorers in the Southern United States*, p. 208.

<sup>3</sup> Cf. *Voyages and Discoveries of Father Marquette in Shea's Discovery and Exploration of the Mississippi River*, p. 15.

<sup>4</sup> Cf. Saint-Cosme's Letter in Shea, *Early Voyages Up and Down the Mississippi*, p. 68.

<sup>5</sup> Cf. Auguste Chouteau's Journal of the Foundation of St. Louis, in *Missouri Historical Society Collections*, Vol. III, No. 4

point of ground within the walls, and its natural elevation had been enhanced by an artificial mound, eight or nine feet high and fifty feet square at the bottom, all enclosed with stone steps leading up to the base of the cross and forming a platform of about twenty-five feet. A little to the north, there was an opening in the stockade, the gateway to Florissant and the villages beyond. Just outside of the stockade, only some fifty feet distant, began the Common Field reserved for the general use of the inhabitants. Further on to the west stretched a rolling prairie studded with clumps of trees and covered with luxuriant shrubbery. The cross itself, made of cedar wood, was about twelve feet—according to some witnesses, twenty feet—high. The avenue of approach to the Calvary was on Olive Street which, within the memory of some of the ancients, had been a mere footpath and partly a gully. The usual size of a city lot was one-fourth of a block, or 150 by 120 ft. According to the plat made in 1804, the time of the Louisiana Purchase going into effect, the south half of block 87 was owned by Sanguinet and Vasquez, the N.W. quarter by Brazeau, and the N.E. portion by Picard. There were no houses even in 1812 on the entire block, only three barns, and the Calvary.

But what particular spot did the Calvary occupy? Facing Olive Street, as it certainly did, it must have stood between Picard on Third and Brazeau on Fourth Street, perhaps half-way; for some witnesses give its location as about one hundred feet distant from the corner of Third and Olive. Whether Picard, or possibly Brazeau, originally set apart the fifty or more feet necessary for the Calvary, cannot now be determined; according to one witness, "Alexis Picard consented to this cross being put there"; certain it is that later on his heirs claimed the site after the cross had been removed about 1823.

In confirmation of what has been stated so far, we will now hear the testimony of the sworn witnesses: Jacques Labie, seventy-four years old at the time of the trial, says:

I know where the Calvary was: it was near the lot of Picard, west of it. Five or six months after the cross was put up, they made a procession, and after that the Governor ordered Picard to remove his fence. He said that it was too close to the cross. The cross was near Picard's lot. There was nothing there where the cross was, it was vacant in those times. Before 1812 there was nobody (living) there: it was all vacant (land): no streets there, all barn lots. I mean by 'vacant' that all these pieces of barn lots had only barns, but no residences before 1812. There was no Third Street (made as yet). The cross may have been 120 or 140 feet west of (what is now) Third Street. (p. 8).

Thus far Mr. Jacques Labie. The father of our witness, Jacques Labie, is one of the signers of the order for building the second church edifice in the village, under Piernas and Father Valentine, in 1775. He was one of the prominent citizens of St. Louis, and his son, our witness, was known to all.

Other witnesses estimate the distance of the cross from Third Street at about 100 feet or less. But all are agreed that it was on the south side of Olive Street, between Third and Fourth. Indeed



one witness places it on the roadway between Lacroix and Ruelle (Reilhe).—"Part of the Calvary was on the Lacroix lot," says Madame Ortiz, "the balance on the public roadway." This, of course, is a mistake, owing possibly to an accidental bend in the roadway at some time, which, we have seen, was but a gully, and which may have trenched on the block to the south, throwing the Calvary to the north of the actual roadway. In any case, all the other witnesses state positively that the Calvary was on the south side of Olive Street. Thomas H. West says:

I do not think that the cross stood in Olive Street. Olive Street, in 1817, was passable, and the line of Olive Street was marked. Madame Labeaume's fence defined it, and there were houses on Olive Street. (*p.* 16).

But this was after 1817, the date of Mr. West's coming to St. Louis, whilst the recollection of the former witness, Madame Elizabeth Hortiz may refer to any period after 1773, when she came to St. Louis from Vincennes. At an earlier date the Olive Street on the plat, and the actual Olive Street may not have followed exactly the same lines: this may have caused a slight confusion in the memory of Madame Hortiz, which was otherwise very good<sup>6</sup>.

One more testimony, that of John Pourcelli, seventy-five years old, will conclude this part of the argument:

I know where the "old Calvary" was in St. Louis. To my knowledge it was opposite to where the (old) Custom House is now (1859): it was on the south side of Olive Street. I saw this cross from my first recollection, standing there; it was used by Catholics, they went every year in procession to that cross. I was ten years old when I first saw the space of ground occupied by the cross itself. The Calvary took about 25 feet on each side of the cross, in the way of steps on each side of it. It—that is, the cross—was twenty feet high. The last time I saw it was five or six years after the change of government. The nearest I saw anyone (living) to this cross, was on the other side of the street. Joseph Lacroix lived there, north of it. The street (Olive) was between Lacroix and this lot, and this cross street was the ordinary width they are now. The cross stood about 100 feet from Third Street, west; there was nothing on this lot between Third and the cross...there was nothing west of the Crucifix...This was an old cross. The steps were of stone, forming a base of about 25 feet square, eight or nine feet high. There were steps on either side (probably east and west), as the people had to step aside from Olive Street to go up. I passed there every day to go to the barn...They used the street after the cross was there. I never saw anyone live where the cross was, and do not know that they would have been permitted (*pp.* 4—5).

John Pourcelli, the witness, was born in 1784, of John Pourcelli, a native of Provence, who came to St. Louis that very year.

<sup>6</sup> Mayor William Carr Lane in his Message of 1823 spoke as follows: "The old streets must remain somewhat irregular. To straighten them, to make them parallel and cross at right angles, and to reduce the squares to the same superficial contents would be to purchase the ground and lay it off anew, an enterprise that we are by no means prepared for. The question then is, What are we to do? I answer, We can appeal to the intelligence of the ancient inhabitants, nay, to the venerable father of the city himself, and ascertain where the streets originally were. I speak of this because I know of no authentic record of their metes, widths, and bearings, and because encroachments upon them have been so great as not only to render them generally crooked, but in some of the cross streets to nearly obstruct them entirely."

It is noteworthy that the bulk of the earliest inhabitants were, like the founder himself, from southern France.

Having now fixed the nature and the location, the *quid* and the *ubi*, of our St. Louis Calvary, we come to the questions, *Quis* and *Quando*, when and by whom was it erected. These two questions must be treated as practically one: for the erection of such a public monument could not have been accomplished except by public authority, civil and ecclesiastical. Under the Spanish and French regimes we enjoyed the union of Church and State. The Lieutenant-Governor and the Parish Priest constituted the highest authority; the erection of the cross in St. Louis must, therefore, be attributed to them. But their offices were filled in succession by a definite number of well-authenticated persons.

As already stated, St. Louis was founded in 1764 (February 14, or, as Hunt says, February 16). "In laying out the village," says Prof. S. Waterhouse, "with a wise provision for the spiritual needs of the colony, Liguist had reserved a block for religious use. On this site the first Catholic church was erected in 1770. It stood on the west side of Second Street, between Market and Walnut. It was built of upright logs, and the crevices were plastered with clay. The completion of this rude edifice was celebrated with popular rejoicing. On the 24th day of June, 1770, the church was dedicated by Father Gibault of Kaskaskia, with ceremonies of joyous solemnity"<sup>7</sup>. This was done under the first Lieutenant-Governor of Upper Louisiana, Don Pedro Piernas, who had arrived in the spring of 1770. Two years later, in May 1772, there came to St. Louis the Capuchin Father Valentine. Both were Spaniards, whilst the founders and settlers of the rising city were French. The reason for this anomalous condition was that, a few months after the foundation of Laclede's village, the Treaty of Paris ceded the entire territory of Louisiana to Spain.

As the Spanish power was rather slow and seemingly reluctant to establish itself, St. Louis enjoyed about five years of happy, hopeful independence under the self-chosen Governor Saint-Ange de Bellerive,<sup>8</sup> the former commandant of Fort Chartres. During this interval the town received occasionally visits from Father Gibault,

<sup>7</sup> The founder of St. Louis laid off the square where the Cathedral now stands, for a Catholic church. On this square was buried Saint-Ange de Bellerive, the French Commandant, and Fernando de Leyba, one of the Spanish Commandants, and also his wife. The first prayer and first blessing were breathed by Catholic lips. Their hands reared the first altar, and they first sang the *Exaudiat* and the *De Profundis* (the *Te Deum*) in the jubilant voices, where now our great metropolis stands. They first stood upon heathen ground and consecrated it to religion." Edwards. *Great West*. St. Louis, 1860.

<sup>8</sup> The pioneers of St. Louis, no doubt, imagined that they were building up a French city, and when Saint-Ange de Bellerive came over with his little troop of soldiers from Fort Chartres, he was joyfully received as Governor civil and military. His grants of land to the early citizens were readily confirmed by the Spanish authorities. Saint-Ange was a particular friend of the great leader Pontiac, and received a visit from him at the house of Mrs. Chouteau. Saint-Ange died September 26, 1774, and was buried by Father Valentin in the Catholic cemetery on Market and Second Streets. In his will he bequeathed 500 livres to the church.

then Vicar General of the Bishop of Quebec, and the Jesuit Father Meurin. The church dedicated by Father Gibault in 1770 soon becoming ruinous<sup>9</sup>, the erection of a new one was begun towards the end of Father Valentine's administration in 1775, and completed in 1776<sup>10</sup>. On May 25, 1776, the first canonical pastor of the newly erected parish of St. Louis arrived from New Orleans, in the person of the Capuchin Father Bernard de Limpach, during whose incumbency the *prebysère*, or parish residence was built of stone, with dimensions 45 by 27 feet. Don Francisco Cruzat was now Lieutenant-Governor, as successor to Don Pedro Piernas, from May 1775 to June 17, 1778. Father Bernard de Limpach remained in St. Louis until November 1789, and was then succeeded by Father Ledru, a Dominican—also called Jacobin—who had withdrawn from Kaskaskia "on account of the lawlessness prevalent there at the time." At Kaskaskia and Cahokia Father Ledru had acted by authority of the Bishop of Baltimore. In St. Louis he held jurisdiction from the authorities in New Orleans. On entering upon his new duties, Father Ledru wrote to the Bishop of Quebec that the Spanish government allowed him an annual salary of \$1200. Bishop Carroll writes that he had heard evil reports concerning Father Ledru, and expresses regret at having given him even restricted faculties for the Illinois country; but he makes no specific charge. Father Ledru left St. Louis in September 1793 and was succeeded by Dom Pierre Joseph Didier, of the Order of St. Benedict, who had been stationed since 1792 at Florissant, and officiated in St. Louis until April 1799. The Spanish Lieutenant-Governors of Upper Louisiana during this time were Don Ferdinand de Leyba, January 1, 1777, to June 20, 1780; Don Francisco Cruzat<sup>11</sup>, for a second term from September 24, 1780, to November 27, 1787; Don Manuel Perez, from November 25, 1787 to July 21, 1792; Don Zenon Trudeau, from July 21, 1792 to August 29, 1799; to be followed by Charles Dehault de Lassus, the last of the line of Spanish Lieutenant-Governors of Upper Louisiana.

Now, as our St. Louis Calvary was certainly erected during the Spanish regime, the question arises: Under what Lieutenant-Governor; under what Parish Priest? For an answer, we must go back to our Court record.

We have already cited the words of John Pourcelli: "I was ten years old when I first saw the space of ground occupied by the cross." At the time of this testimony John Pourcelli was seventy-four years old, consequently he was born in 1785 and was ten years old in 1795, during the time of Father Didier's pastorate in St. Louis, and the governorship of Zenon Trudeau.

<sup>9</sup> The logs being placed end downwards on the earth quickly decayed and caused the superstructure to fall. The engineer Van den Benden, who was to rebuild the fortifications of St. Louis in 1799, declares in his report that the logs could not last longer than five years, and consequently advises that they be built of stone.

<sup>10</sup> The plans and specifications of the church building of 1776 were reprinted in the *Western Watchman*, February 18, 1917.

<sup>11</sup> There was a brief interval between the death of DeLeyba and the arrival of Cruzat, during which De Leyba's lieutenant Cartabona carried on the government.



Jacques Labie, who has been quoted heretofore in regard to the location of our Calvary, bears testimony also as to the date of its erection:

I was born in St. Louis. I am seventy-four years old. I always lived in St. Louis until a few years ago... I knew where the Calvary was... The cross stood on a little mound, the highest ground there, three or four feet high. This ground was selected on account of the ground being high... I saw the cross put there. I was seven, or eight, or ten years old. I saw the cross put there.

By this testimony the date of the erection of the Calvary is fixed between the years 1792 and 1795, near enough to the date fixed by the testimony of John Pourcelli, to point to Father Peter Joseph Didier as the originator of the Calvary.

This probability is raised to a certainty by the graphic description given by Madame Hortiz:

I am ninety-two years old. I was brought to this city when I was but four years old, during the time of Mr. Saint-Ange; from that time on I have always lived here. I knew the elder Mr. Alexis Picard very well; he lived here from the beginning of the village and died here, about seventy-five years ago... He owned a barn-lot on the hill in St. Louis, on the hill where all the barns stood. He had a barn upon the lot and the lot was surrounded with a picket fence. I knew the barn well, having seen it while standing in rotten condition, and afterwards when it had fallen. The barn lot was opposite the old theatre on the hill. There was no theatre there at the time of the existence of the barn... I mean it was opposite the lot subsequently covered by the theatre. In the time of which we speak there was no street in that locality, there was only a pathway. The Picard barn lot and the common fields were side by side, they almost joined. The Calvary was on the roadway between Lacroix and Ruelle. The Calvary was not surrounded; it was a public place, an elevated cross, to which everybody went for devotional purposes... The cross was made of cedar-wood, placed on a stone wall and attainable by steps (*pp.* 5—7).

Madame Elizabeth Hortiz, or Ortez, being our star witness, deserves a more extended notice.<sup>12</sup> She was Elizabeth Barada, born in Vincennes, September 27, 1764, and came to St. Louis in 1768, at the age of four years. Here, in 1782, she became the wife of John B. Hortiz, or Ortez, a carpenter from Bearn in the Pyrenees, who had come to St. Louis in company with Laclede in 1764. Madame Hortiz died in 1868, having attained the remarkable age of one hundred and four years. Ortez and Cambas built the church that served the people of the village from Father Valentine's time until the coming of Bishop Du Bourg, about forty-two years.

After these biographical data, let us return to our narrative at the most interesting part of Madame Hortiz' testimony, opening, in one brief sentence, a wide perspective of stirring events: "The Calvary was built immediately after the French Revolution, and when a num-

<sup>12</sup> There is an elaborate biography of Madame Elizabeth Ortez in Edward's *Great West*, which work seems to owe a good part of its historical information on the early days of St. Louis to the venerable lady, the only survivor of the days of Laclede, Saint-Ange and Pontiac.

ber of French emigrants, among whom was a priest, came to the village." The French emigrants that came to the village were a remnant of the disappointed eight hundred French colonists and their families that had come to America under the leadership of Marquis Lezay-Marnezia, the Count de Barth de Walbach, the Baron de Bretèche and Pierre Charles De Hault de Lassus et de Luzières, "Knight of the Grand Cross of the Order of St. Michael," and many other gentlemen of lofty titles. The promoters of the colonization scheme, the Scioto Company<sup>13</sup>, took advantage of the naive confidence of the French colonists, and the French settlement at Gallipolis proved a vast failure. Many of the immigrants perished; others drifted to the settlements on the Mississippi, especially to New Bourbon, about three miles distant from Ste. Genevieve, others again to St. Louis. One of their priests, in fact the spiritual head of the projected Diocese of Gallipolis, the Rev. "Peter Joseph Didier, Benedictine Religious of the Congregation of St. Maur, of the Royal Abbey of St. Denis, of the Order of St. Benedict," as he styles himself in the Baptismal Record of St. Charles Borromeo's church in St. Charles, was the very first priest of Madame Hortiz' account, coming to the village immediately after the French Revolution. This great outbreak of popular fury began in 1789; the royal family was executed in 1793, and among many other sacrileges, the ancient Abbey of St. Denis was invaded by a bloodthirsty mob, and the tombs of a long line of Kings demolished, and the ashes of the dead scattered to the winds. Father Didier was Procurator of St. Denis, and had incurred the special hatred of the revolutionists for having quartered the royal troops at the Abbey in 1789. He escaped a terrible fate by flight, and was barred from France by proscription. About 1790, the so-called Scioto Company, to found a colony on the banks of the river of that name, was formed by Joel Barlow and others, and a large number of French noblemen, that had been driven from their country, became interested and deeply involved in it. As they were, for the most part, Catholics, they desired to have a Bishop appointed by Rome for the projected colony. As the question whether the new settlement would be within the territory of the United States or not, was as yet undecided, the Propaganda, April 26, 1790, gave special powers to Dom Peter Joseph Didier as Superior of the Catholics of the French colony on the banks of the Scioto, with power to communicate faculties to other priests. "It was cautiously provided, however," says Shea, "that the powers granted for seven years were not to be used in the Diocese of any Bishop, and that, as all the United States were subject to the Bishop of Baltimore, if the French colony was established in the United States, Dom Didier was not to use his faculties, except with the express consent of Bishop Carroll."

Father Didier came over, apparently with a party of immigrants who landed at Alexandria in 1790, and proceeded to Ohio: but, to quote Shea once more, "on reaching Ohio the poor immigrants found

<sup>13</sup> Cf. Rev. Laurence J. Kenny, S. J. The Gallipolis Colony, in *Catholic Historical Review*, Vol. IV, No. 4.



themselves to be the victims of unprincipled land-speculators, who did not own the land they pretended to sell." A foundation, however, was made at Gallipolis, and Father Didier, after obtaining Bishop Carroll's consent to use his faculties, began his ministry. The dissatisfied settlers, in turn, seemed but little disposed to profit by it: prejudice poisoned the minds of many, dissensions arose, Indian hostilities ensued, and the settlers began to scatter. At the close of 1792, Father Didier left Gallipolis for Florissant and St. Louis. On December 9, 1793, he became pastor of the parish of St. Louis and its dependencies, and labored there faithfully until May 16, 1799 the "pioneer Benedictine of this country," as Shea calls him<sup>14</sup>.

It was about the year 1795, as we have seen, and consequently it was by Father Peter Joseph Didier, the Benedictine, that the St. Louis Calvary was erected. As actual builder of the stone-steps leading to the cross, we have reason to consider Louis Van den Benden, a native of Flanders, and a civil engineer, who came to New Madrid from Gallipolis, and was appointed by Baron Carondelet to restore the fortifications of St. Louis in 1797.

But what was the purpose of this cross and of the so-called Calvary? The learned antiquarian Britton<sup>15</sup> informs us, that our tasteful, pious ancestors had erected "for ornament as well as for edification, ten descriptions of crosses: 'first, preaching crosses; second, market crosses; third, weeping crosses; fourth, street crosses; fifth, memorial crosses; sixth, as landmarks; seventh, sepulchral; eighth, highway crosses; ninth, at entrance to churches; tenth, for attestations of peace.'" Now, our cross may have been intended to serve several of these purposes, perhaps all of them except two: it surely did not mark the entrance to the village church nor the ordinary place of sepulture, both of which were at least four blocks distant, on Second and Market Streets; for the cross stood hard by the stockade that enclosed the town since the Indian attack called "*le grand coup*" of 1780. From the testimony given in our trial, it appears that it was visited by the people of St. Louis, "who were all Catholics," not only for private devotion, but also for public demonstrations and processions. As Jacques Labie states, "all the people in St. Louis were then Catholics, and they went every year there (to the Calvary) in procession."

<sup>14</sup> Cf. Shea. Father Joseph Didier was born in Besancon, Franche Comté. He officiated in St. Louis from December 1793 to April 1799, during which period he baptized 220 whites, 79 negroes and 16 Indians. Among the latter I find this interesting entry: "In the year 1794, the 13th of April. Peter Joseph Didier, Religious Benedictine Priest of the Congregation of St. Maur, baptized Teresa Victori, of Indian origin, of the nation of the Panis (Pawnees), about five years of age. The godfather was Mr. Zenon Trudeau, Captain Commandant of the appointed Regiment of Louisiana and Lieutenant-Governor of the Western post of Illinois. The godmother was Mary Genevieve de la Marche, Religious Superioress of the ladies of Ste. Claire de Tours, who have signed this present with me the day and year above.

PETER JOSEPH DIDIER.

The godmother was a high born lady driven from her cloister in France during the stormy days of the Revolution, and spending some years of her exile in St. Louis. What became of the good Sister?

<sup>15</sup> Cf. William Goodman, *The Social State of Great Britain during the Reign of the Stuarts*, Vol. I, 258.



This annual procession to the Calvary probably was the Corpus Christi procession which is held in all Catholic countries with greatest pomp, if possible, in the open air, and was, no doubt, so held in early St. Louis. Solemnly wending its way north on Second Street, it turned west to the Calvary, then southward between the stockade and the fence of the common field to make a turn eastward at the Tower on Walnut, and proceeding along Walnut to Second, it arrived at its starting place on Second and Market. In that case, the three stations, or altars, would naturally have been at the church itself, at the Calvary, and at the old Spanish Fort or Tower on Fourth and Walnut. This conjecture may remind some of my readers of what Scharf says in his *History of St. Louis* relative to the affair of 1780: "It was fortunate for the village that the attack by the Indians did not occur twenty-four hours earlier. The 25th day of May was a Catholic holy day. It was the festival of Corpus Christi. The day was spent in religious devotions and social festivities. In the afternoon many of the inhabitants went out into the fields to pick strawberries. Had the attack been made at this time, when the people were engaged in their holiday diversions, it might have resulted in the capture of St. Louis and the slaughter of its inhabitants"<sup>16</sup>. From its earliest days, as appears in the inventory of the church property left by Father Valentine<sup>17</sup>, the church of St. Louis possessed a monstrance, as used in processions of the Blessed Sacrament. At the installation of Bishop Du Bourg a *dais* or processional canopy is spoken of as a thing of ordinary use; and the people of the village were noted for their love of processions with religious pomp. So we can easily imagine the enthusiastic congregation marching along the streets I have mentioned, to the sound of the old beautiful songs in praise of their Eucharistic God, stopping at the temporary altars to receive the Benediction, and then returning to the Church, to spend the rest of the day in innocent diversions, on the church-square or along the river front.

And now a last question: When was the cross taken down, and the Calvary destroyed?

Madame Hortiz tells us:

The Calvary was destroyed before the incoming of the Americans; it was in existence, however, during the time of the Spaniards. The cross was going to decay, and was being hacked up and destroyed by the Indians, so the whites removed it to the presbytery. The cross was removed during the time of Mr. Delassus (that is, before 1804).

Jacques Labie, however, declares just as positively that "the crucifix was removed after the consecration of Bishop Du Bourg," that is, after 1817. There was but one cross on the Calvary: when was it removed? To settle this discrepancy of these two ancients of the

<sup>16</sup> Scharf, *History of St. Louis*, p.—. This account is based on Edward's *Great West*, pp. 264 and 365, and probably rests on the authority of Madame Elizabeth Ortiz.

<sup>17</sup> Missouri Historical Society, Spanish Archives.

village, we must appeal to one that came to St. Louis at a later date: Isaac A. Letcher, an American, states:

I came to St. Louis in the spring of 1816; I recollect seeing the old Catholic cross in old times west of Third Street, when I first came here. I cannot designate the place; it was not far from what they called the Tower. It was a little east of it. (*p.* 13).

It follows, therefore, that the life of the Calvary was prolonged to 1815 at least, the year of Bishop Du Bourg's consecration in Rome, and probably the year of his coming to St. Louis, early in 1818, a conclusion that is confirmed by Francis Flandrin, born in 1789, who says:

I am sixty-one years old; I was born in St. Louis and have lived here ever since; I remember the old crucifix or cross...I was very young when I first went there with the priests in procession... The cross was there in 1815 or 16; it stood on very high ground (*p.* 15).

In addition to this, the testimony of Thomas H. West may be given:

I came to St. Louis in 1817; I was familiar with a good many of monuments. I knew the old Catholic cross that stood on this block 87.

The cross, then, was still in place in 1817. When was it removed or destroyed? Jacques Labie will tell us:

It was thrown down in 1823 or 1824. The Bishop saved the cross; he moved it to the old Cathedral.

that is, the church erected by Bishop Du Bourg in 1820 on the site of the first church.

What became of it after that, who can tell?

During twenty-five years, the great cross of cedar-wood had been an inspiration, a source of comfort, a center of attraction in the village, calling the people's thoughts from their labors and pleasures to Him who died for their salvation. May it now live on in the memory of their posterity, as a symbol of the faith the bishops and priests and people of St. Louis strove so earnestly and successfully to plant in all the regions now comprised in the ecclesiastical Provinces of St. Louis, Chicago and Dubuque.

JOHN ROTHENSTEINER

## THE BEGINNING OF CATHOLICITY IN CAPE GIRARDEAU, MISSOURI

The settlement of Cape Girardeau dates from 1793. The name, originally applied to the "Big Bend" above the city, was derived, as is commonly accepted, from that of Ensign Sieur Girardot who from 1704 to 1720 was stationed with the royal troops of France at Kaskaskia, or possibly from that of his son. The name last appears on the records at Kaskaskia, signed to a marriage contract in 1775. After resigning his position in the army, Girardot became a successful trader among the Indians. Yet, although his name became associated with the cape, the honor of having made the first permanent settlement is due to a French Canadian, Don Louis Lorimier. Lorimier was a remarkable man, and, could a complete history of his life be written, it would read like a romance; but all that is positively known of his career prior to his coming to Upper Louisiana is that he was born in the parish of Etienne, district of Montreal, Canada, in the year 1748. He came to Cape Girardeau early in 1793. Prior to his coming to Upper Louisiana, Lorimier had taken for his wife a half-breed Shawnee woman, named Charlotte Pemanpieh, supposed to have been a daughter of a Canadian officer of that name, aide-de-camp to Montcalm. This greatly endeared him to the Indians, and, added to his ability and experience, gained him great power over, not only the Shawnees, but also the various other tribes with whom he came in contact. In 1795 he presented a petition to the governor-general, Baron of Carondelet, for 8000 arpents of land at Cape Girardeau, fronting on Cypress Island, which was granted. At about this time, Spain thought it advisable to populate Upper Louisiana as a barrier to the English in Canada, and, accordingly, offered great inducements to settlers, especially to those of the United States. She preferred the latter, since their prejudices against the British, which were strong at that time, rendered their attachment to Spanish interests more certain. To them lands were given gratuitously, and they were exempted from taxation. The extent of the concession was usually regulated by the wealth and importance of the settler, the size of his family and his ability to cultivate the land; except for special services, however, it did not often exceed 800 arpents which is equal to about 680 acres. The only cost to the settler was the fees of office and the surveyor's charges, amounting to about \$41. This, however, did not give a complete title. When the settler had actually inhabited, possessed, or cultivated the land for ten years,



a confirmation was required. To secure this, it was necessary to certify the fact of possession for the required time to the proper officer at New Orleans, who issued a patent.

Under these inducements, people from Virginia, North Carolina, Kentucky, and other States came to Upper Louisiana in large numbers. Of these the great majority located in Cape Girardeau District, which soon became the most compactly settled section in the whole province. This was doubtless due to the fact that here the settlers found a country most similar to that which they had left, and no prior settlement of the French prevented their securing the best land. This was in reality the first purely American settlement west of the Mississippi. In 1799 the population of the district was numbered 416 whites and 105 slaves. In 1803 a second census was taken, which showed a total population of 1206 whites and 180 slaves.

Upon the settlement of the district, Louis Lorimier, while retaining his superintendency of Indian affairs, was made the civil and military commandant of the post of Cape Girardeau, and in this office, as elsewhere, he displayed great activity and good judgment. He continued to hold this position until the transfer of the government to the United States, and was held in the highest esteem by the governor-general and the lieutenant-governor. He remained at Cape Girardeau until his death which occurred on July 26, 1812. His remains, together with those of his Indian wife, lie in that part of the old cemetery which he had donated to the Catholics of the city and vicinity.

As has been stated, the settlement of Cape Girardeau was purely American, there not being more than five French families in the entire district. This accounts in great measure for the fact that among the first settlers there were few Catholics. Cape Girardeau was surveyed and laid off into streets and lots some time in February or March, 1806, by Bartholomew Cousin, and incorporated two years later. In 1813 Cape Girardeau County was organized.

Louis Lorimier lived in a long low frame house, which he built three or four years before the town was laid out, on the lot now occupied by St. Vincent's Academy. His son-in-law, D. F. Steinbeck, lived on the corner, now occupied by the Sturdivant Bank until 1910, when he removed to Cape La Croix Creek. Joseph McFerron, an Irishman by birth and a man of superior education, was the first clerk of the courts of Cape Girardeau District. The town continued to grow and prosper until the organization of Cape Girardeau County, when it was dealt a severe blow by the removal of the seat of justice to Jackson. It did not assume a position of much importance until about 1835, when the great increase in the steamboat business on the Mississippi gave it a decided impetus, or, in modern parlance, a "boom." Its superior location soon made it the metropolis of Southeast Missouri and the shipping point for a portion of Arkansas also. On April 27, 1869, the Cape Girardeau & State Line Railroad Company was organized to build a road from Cape Girardeau to some point on the Arkansas State Line. The city of Cape Girardeau voted a subscription of \$150,000, and the township of Cape Girardeau an equal amount. With this

money the work of construction was begun, but through improvident management the funds were exhausted before a single mile of road was completed. For ten years the road was abandoned. The wood-work decayed, and the road-bed grew up to underbrush. In 1880 Mr. Louis Houck became interested in the road, organized the Cape Girardeau Railway Company, and on condition of completing the road from Cape Girardeau to Delta, a distance of sixteen miles, by January 1, 1881, received a title to the property of the old Cape Girardeau & State Line Company. Mr. Houck, with characteristic energy, fulfilled the contract, and by August, 1881, had the road in operation as far as Lakeville, now called Advance, in Stoddard County, 12 miles beyond Delta. In 1882 the name of the company was changed to the Cape Girardeau Southwestern Railway Company, and the road extended to Brownwood, a distance of four miles. Besides extending this road, in course of time, to Williamsville on the Iron Mountain Railroad, and Hunter, he also built a branch road to Poplar Bluff and a road from Cape Girardeau to Caruthersville. His latest undertaking was the building of a road from this city via Jackson and Perryville to West Chester and Farmington. This part of the system is still in his possession, whereas the other portions have been acquired by the St. Louis & San Francisco Railroad Company.

The above mentioned failure of the Cape Girardeau & State Line Railroad Company resulted most disastrously to the city. The heavy indebtedness did not present an inviting aspect to manufactures and other capitalists. The next decade, therefore, passed between hope and fear, and little progress was made. The opening of the Cape Girardeau Southwestern Railroad and the funding and gradual reduction of the bonded debt revived courage and the spirit of enterprise. It was, however, the building of St. Louis & San Francisco Railroad, the St. Louis-Memphis branch of this large system, that opened a new and wide avenue of activity and growth to the city and vicinity in 1904. Since then its population has grown from 4200 to about 12,000.

Speaking of the efforts and institutions for education and learning, we are brought into immediate contact with an event that was destined to become of vast influence on the ecclesiastical and educational development of this region. This event is the establishment of a branch of the Congregation of Mission or the Vincentians, usually called Lazarists.

In the year 1818, St. Mary's Seminary at The Barrens, in Perry County, was founded. It still flourishes as the Mother-house of the Vincentian Fathers for the western province of the United States. We may be permitted here to briefly state the facts that led to the establishment of the Congregation in our country.

When, in 1808, Pope Pius VII, had raised the See of Baltimore into an archbishopric, the Most Rev. John Carroll, the first Archbishop of Baltimore, sent Rev. Wm. Du Bourg, who was a native of Bordeaux and a member of the Company of St. Sulpice, to New Orleans,

entrusting him with the administration of that diocese. The Archbishop did, however, not long delay to petition the Holy See to appoint Father Du Bourg to fill the vacancy of that bishopric, and Pius VII, did in fact so nominate him. He did not, however, receive then the episcopal consecration. Father Du Bourg, subsequently, went to Rome, though with the intention of refusing the episcopal consecration, if he were not able to find in Europe a sufficient number of laborers, willing to assist him in the cultivation of his truly desolate diocese. Divine Providence granted his desires; he obtained the co-operation of the saintly Father De Andreis and some other missionaries, as we shall presently see.

Father Du Bourg came to Rome in 1815, and, in his efforts to attain the principal purpose of his journey, spoke urgently about the great needs of his vast diocese to Cardinal Litta, then Prefect of the Congregation of Propaganda. His Eminence gave him some hopes of success, and meanwhile directed him to Monte Citorio, requesting, at the same time, the Vicar-General of the Congregation of the Mission, Father Sicardi, to provide him with suitable lodging. The first one to manifest an ardent desire to accede to the wishes of the Administrator of New Orleans and to follow him to his distant mission-field, was Father De Andreis, by whose personality Father Du Bourg had been deeply impressed in an interview. Thereupon, the Administrator entreated Father Sicardi to give him Father De Andreis and two or three other priests of the Mission, besides a few brothers, to found a house of the Congregation and a seminary in Louisiana. Father Sicardi expressed his deep regret that, on account of the then prevailing conditions, he was not able to comply with the Administrator's request. He emphasized especially the impossibility of dispensing with the services of Father De Andreis. Seeing that he could not gain the consent of the good old superior, Father Du Bourg resolved to address himself directly to the Pope, and make him a formal petition on the subject. He concluded his urgent request with the words: "Holy Father, without the help of some priests, I feel that I shall have no longer strength to bear the formidable burden of a diocese, so vast that it is almost unlimited; I shall, therefore, be obliged to resign it." The Pope consoled him with the assurance that his request should be granted, and shortly after intimated to Father Sicardi that he wished him to accede to the appeal of the Administrator by giving him Father De Andreis and some others of his Congregation.

But it was through the mediation of Cardinal Consalvi, the Secretary of State, that Bishop Du Bourg, who had been consecrated by Cardinal Joseph Doria on Sept. 24, 1815, saw finally his persistent efforts crowned with success. The Holy Father deputed Cardinal Consalvi to settle the whole affair with Father Sicardi, Vicar-General of the Congregation.

The venerable old man yielded to the wishes of the Pope, in which he saw the will of God. A memorable day was that of the 14th of October, on which Bishop Du Bourg, surrounded by his little colony of missionaries, the Rev. Felix De Andreis, John Baptist Acquaroni, and



Joseph Rosati; Joseph Pereira, postulant priest, Leo Deys, a student of the Propaganda, and Anthony Boboni, a postulant lay brother, paid their respects to the kindhearted Pius VII, and asked his blessing. In taking leave from Rome on the 15th of December, 1815, Father De Andreis, whose heart was overjoyed at the happy issue of Bishop Du Bourg's efforts in behalf of the foreign mission was accompanied with three more recruits for the mission, a priest of that city, and two young men who aspired to the ecclesiastical career; one of the latter, Mr. Dahmen, afterwards entered the Congregation. From Placentia he took with him Brother Martin Blanka. Meanwhile, Bishop Du Bourg changed his plan regarding the establishment of the Congregation in Louisiana. He concluded that the missionaries should not proceed to New Orleans, situated about a hundred miles from the mouth of the Mississippi, but to St. Louis, on the banks of the same river, about 1200 miles above. It was on this account that the first house of the Mission with its seminary was built within the present diocese of St. Louis.

On the 22nd day of May, 1816, the eve of the Ascension, Bishop Du Bourg arrived at Bordeaux, accompanied by a band of young men, partly ecclesiastics and partly secular, aspiring to the sacerdotal dignity. The final arrangements for their journey were made with the master of a brig, called *the Ranger*; and everything being satisfactorily concluded, the missionaries embarked on June 12, 1816. Bishop Du Bourg who was obliged to remain in France for the affairs of his diocese accompanied them to the harbor, and while bidding them farewell, exhorted them in the most pressing manner, to be obedient in everything to Father De Andreis, whom he constituted not only superior of this band, but also his vicar and representative in all that related to the concerns of his diocese. The following are the names of those that accompanied Father De Andreis: Fathers Rosati and Acquaroni, both priests of the Congregation of the Mission, Fathers Carretti and Ferrari, secular priests from the city of Port Maurice on the Riviera; Messrs. Francis Xavier Dahmen, Joseph Tichitoli, Leo Deys, and Casto Gonzalez, seminarists; Brother Martin Blanka of the Congregation of the Mission; and three young men who had some intention of entering the Congregation as lay-brothers. They landed safe and cheerful at Baltimore on July 26. The Sulpician Fathers received the newcomers on the American soil with brotherly kindness.

Father De Andreis has in his letters left a lengthy and touching account of the dangers and difficulties, encountered by himself and his companions on their journey to St. Louis. At Bardstown they received the welcome intelligence that Bishop Du Bourg, with some thirty priests, had arrived at Baltimore, from which place he was on his way to Louisiana. Upon his request Bishop Flaget of Bardstown proceeded with Fathers De Andreis and Rosati and Brother Blanka to St. Louis. On horseback they had to travel over 300 miles. When Bishop Flaget was in St. Louis to prepare for the coming of Bishop Du Bourg and the missionaries, two deputies from St. Mary's of The Barrens, twenty-four miles from Ste. Genevieve, came to see him. They were

sent by the parish-priest, Father M. J. Dunand, (the last Trappist then remaining in Missouri), and, in the name of all the other inhabitants, amounting to 35 families; and informed Bishop Flaget that they were sent to beg him to be their intercessor with Bishop Du Bourg on his arrival, that he might choose their parish for the foundation of the future seminary. They assured Bishop Flaget, who kindly listened to their representations, that this was the unanimous and urgent desire of all. They expressed their willingness to purchase for the said purpose 640 acres of land and to transfer it to the Bishop.

While laboring for the good of souls at Ste. Genevieve, Father De Andreis had, near the end of 1817, the great satisfaction of receiving his Bishop who came in company with Bishop Flaget. He accompanied the two Bishops to St. Louis, where they made their formal entrance on the eve of the Epiphany, 1818, and were received with acclamations of joy. When the inhabitants of The Barrens, near the present town of Perryville, heard that Bishop Du Bourg, accompanied by several priests, had arrived in St. Louis, they sent delegates to renew to him the request and the promises they had already laid before Bishop Flaget. Bishop Du Bourg, after having visited the place and examined conditions, concluded to comply with the wishes of the good people. The first and principal care of the superior, Father De Andreis, whom the Bishop wished to retain in St. Louis, was to recall from Bardstown Father Rosati and his other missionaries whom he immediately sent to The Barrens for the double purpose of taking spiritual care of the colonists and of superintending and aiding by their personal labor the building of a house of the community. The work was begun in the spring of 1818. The inhabitants of The Barrens were most generous with their time and labor. Father Rosati became the first superior of the new house. Many of the priests whom Bishop Du Bourg had brought with him from Europe wished, very soon after their arrival, to enter the Congregation of St. Vincent. After due examination as to their calling and with the consent of the Bishop their evidently sincere desire was fulfilled. A heavy blow befell the young community when their first superior, the saintly Father De Andreis, passed away on October 15, 1820. His last act was to appoint Father Rosati his successor as superior of the American mission.

The first mention which we find of religious work done in Cape Girardeau, is in a letter of Bishop Du Bourg to Father Rosati, written from New Madrid, on November 24, 1820, a few weeks after Father De Andreis' death. The Bishop was then on his way to Louisiana, and had stopped at New Madrid, to investigate the religious needs of that interesting old town. He directed the Superior of The Barrens to send a priest to that place three or four times a year; here is what he suggested could be done at Cape Girardeau:

He may go first to Cape Girardeau, and stop at Mr. Steinbach's, whose family are Catholic; there he will celebrate Mass for the little number of Catholics of that district. Thence.... I believe that at Cape Girardeau, too, they will contribute to defraying the expense of the Priest.

The Bishop's wishes were complied with by Father Rosati, as we learn from a letter to Father F. Baccari, Vicar General of his Congregation, in Rome, written on May, 4, 1821:

Besides the sick calls and the confessions,... Father Cellini has a French parish composed of seventy families, at New Madrid on the Mississippi River, at a distance of more than one hundred miles from the Seminary. He is going there three or four times a year, and remains four or five weeks every time.... Father Cellini started to go there last March,... and will go again as soon as the church is finished.

No express mention of Cape Girardeau is found in these lines; but there can be no doubt that the journey was made, as Bishop Du Bourg had directed, with a stop at Cape Girardeau, and another at McCoy's house, half way between the Cape and New Madrid. Whether the project to return to New Madrid every three or four months was carried out after the departure of Father Cellini for Louisiana (July 1822), and by whom, we have no means of ascertaining. When, on September 1824, Bishop Rosati sent Father Odin and Mr. Timon on an extensive mission tour to New Madrid and through Arkansas, they very likely stopped on the way at Mr. Steinbeck's, though Father Odin, in his account of the journey, mentions a stop at Jackson and says nothing of Cape Girardeau; but the three days which it took them to cover the distance suggest naturally a rest then at Cape Cruz on the way south; and another at the end of October on the return home of the two exhausted missionaries. But whatever of these occasional visits in passing, never was a thought given in these early times to the establishment of a Catholic Mission in Cape Girardeau. The field appeared simply unpromising: outside of the Steinbeck home, there were not supposed to be any Catholics in the place. That is exactly the reply given to Father Edmond Saulnier, as late as December 2, 1831, when, on his way to Arkansas Post, he stopped for a few moments at the Cape: "I asked" says he to Rosati, "in several houses if there were any Catholics at the place; I received a negative answer." This was true enough.

For an account of the early steps of Catholicity in Cape Girardeau, we are indebted to a manuscript in the Archives of the Congregation of the Mission, written in August 1861, by one of the priests of St. Vincent's Church, at the Cape, and avowedly compiled with a view to preserving, *ne pereant*, old odds and ends of papers recording the various events interesting the early history of the Parish. We subjoin now part of this manuscript, just as it is. Its sole merit—but this is great—lies in that it furnishes facts and dates, which otherwise would have long since been distorted, if they escaped the bottomless pit of oblivion.



*God is wonderful in all his works:*

We have only to follow the workings of divine Providence and observe attentively all His wonderful ways and the manner in which He accomplishes and brings out His designs in His own time to be convinced of this. The establishment and progress of our holy religion at Cape Girardeau, state of Missouri, is a new proof that it is God alone who can and does turn everything to His greater honor and glory. Religious prejudice at Cape Girardeau was very bitter and the few Catholics who were at this place were so intimidated that they scarcely dared own themselves publicly as such. The place was the residence of the Spanish Commandante, himself a Catholic. There are yet living in the vicinity several of the relatives and lineal descendants of the old Commandante, but by intermarrying with Protestants they have all lost the faith and, as is always the case, they are the most bitter enemies of our holy religion. In the face of all this opposition our Lord had designs of mercy for this small but rising place. Let facts speak.

In May 1828, the Rev. John Timon,<sup>1</sup> a priest of the Congregation of the Mission whose Mother-house was established forty miles north of this place in Perry County, Mo., was called by a man who as yet knew nothing of the Catholic religion and who was then under sentence of death at Jackson, the county-seat of this place. The culprit was in chains in a cell of the prison. While reciting to the prisoner the Apostolic Creed an outrageous attack was then and there made by a Baptist preacher on the Rev. J. J. Timon. Rev. J. J. Timon appealed to the public in behalf of the prisoner and stating that the poor man had a right to the services of any clergyman and said that he was there at the request of the prisoner.<sup>2</sup>

<sup>1</sup> The Life of Rev. John Timon, later Bishop of Buffalo, was written and published by Charles G. Deuther, under the title: *The Life and Times of the Rt. Rev. John Timon, D. D., First Roman Catholic Bishop of the Diocese of Buffalo*, Buffalo, N. E., 1870. Although the Author had communication of a number of Timon's papers, yet his treatment of Father Timon's Life, prior to his elevation to the Episcopacy, is not as complete as could be desired.

<sup>2</sup> Bishop Timon, in his *Diary of our starting the Barrens*, narrates more fully the incident. "In the spring of 1828, Mr. Timon was called to Jackson, Cape Girardeau Co., about thirty miles from the Seminary, to see a murderer, who was under sentence of death, but who refused to receive any clergyman. The priest started immediately, arrived at night fall, sought admission to the prison, but on various pretexts admission was refused until the Baptist minister, Mr. Green, editor of the village newspaper and all-powerful there, was ready, with a band of anti-catholic bigots, to enter into the prison with the priest. Mr. Timon appealed to the jailer for privilege of speaking alone and in private to the condemned man on affairs of his own conscience. It was refused. The culprit lay on straw strewn over the clay floor in the dungeon, chained to a post fastened. Finding that he would only be allowed to speak in the presence of the hostile crowd, the priest laid down on the straw with the prisoner, and began in a clear and loud tone which all might hear, to expound to the poor man the truths of religion—the Holy Trinity, the Incarnation, future rewards and punishments, the Redemption and the Sacraments. The culprit who, up to that moment, had laughed at all religious teaching, seemed deeply affected; tears flowed from his eyes; and the priest, judging the first lesson to be sufficiently long, fatigued, too, by the journey over a rough road, without eating from early in the morning till nine at night, told the prisoner that he would end the instruction by reciting with him the Apostles' Creed. The condemned man said the Creed aloud with the priest, until both had recited the words, 'And in Jesus Christ His only Son our Lord.' Green, the Baptist minister, then rushed and said: 'Do not deceive that poor man: do not make him lose his soul by teaching him the commandments of men.' 'Mr. Green,' said the priest, 'I am teaching him the Apostles' Creed. Do not you also hold that venerated Creed?' 'Oh!' he replied, 'but your Church is that idolatrous one that worships images and that gives to Mary the homage due only to God.' The priest replied: 'Mr. Green, not long since I preached in the Court House of this village on the very subject you now touch. I proved the charges against the ancient Church to be foul calumnies. You were present. I then called upon anyone, who could deny the truths which I announced, to come forward and show if there were any flaw in the evidence which I brought to prove that Catholics had been cruelly and most unjustly calumniated. You were silent. Surely that was your time, not this, when I am preparing an unhappy man who has sent for me, to aid him in meeting a death so certain

In consequence of this attack and the appeal of Rev. J. J. Timon a religious discussion and controversy was held at the Courthouse in Jackson. The Hon. John D. Cook, judge of the circuit court, was appointed moderator.<sup>3</sup> The Baptist preacher (Mr. Green) took as his assistant and associate Mr. G. D., circuit attorney of the district. After three hours' animated discussion the preacher and his assistant were completely dumbfounded. G. D., the assistant, first left the place. His principal soon followed and left the field to the Rev. J. J. Timon. The audience remained and the Rev. J. J. Timon in a discourse of half an hour drew his conclusions to the entire satisfaction of the audience. This was the first triumph for the Catholics at Jackson. Could it have been followed up great good could have been done. But labourers were wanting.

The same day a timid Catholic made his confession in a room of the tavern. A Protestant had three of his children baptized. The Protestants who were, previous to this, at variance and disputing among themselves made peace and united by the advice of their ministers to resist what they considered the common enemy.

Many were fully convinced of the truth of Catholicity. Mr. Ralph Dougherty had listened to the controversy and noted its consequences; he was resolved for himself. Mr. H. S., brother-in-law of Ralph Dougherty being clerk of the circuit court, invited the Rev. J. J. Timon or any of the priests, when at Jackson, to make use of his house as their home. A few days after this the Rev. J. J. Timon without any opposition visited the poor prisoner whom he instructed and baptized, and the poor man was shortly after executed.

From this time until 1832 little was done at the Cape. Some occasional visits were made to the family of Mr. L. Byrne, a good Irish Catholic four miles southwest of the Cape. This was the only place Mass was said in the vicinity for some years.

Sept. 4th 1832. (Here I find no notes from 1828 to 1832).

Mr. Dougherty sent Mr. Marvain on the 24th of September 1832 on express to the Barrens, Perry Co., to call the Rev. J. J. Timon to baptize said R. Dougherty. This being near the time of the exhibition and distribution of premiums at the College, Rev. J. B. Tornatore,<sup>4</sup> then Superior, could not consent to the departure of Rev. J. J. Timon at that time.

and so near.' The minister, after some vague and insulting charges challenged the priest to meet him in the Court House next day and to discuss before the public the merits of their respective religions. The priest accepted the challenge. The minister immediately claimed the privilege of saying night prayers, knelt with his myrmidons, and made a long extemporaneous prayer, in which, among the insulting things, he prayed thus: 'And, O God of mercy, save this poor man from the fangs of Anti-Christ, who now seeks to teach him idolatry and the vain traditions of men.' When he had finished, the priest, at the top of his voice, cried to the crowd that then filled the dungeon: 'Gentlemen, is it right that in a prayer to the God of Charity and of truth this gentleman should introduce calumny against the majority of Christians?' A deep silence proved that all felt the appeal. It was late at night; the Sheriff required all to leave the dungeon. On quitting it the preacher renewed his challenge, and it was arranged that meeting should take place in the Court House."

<sup>3</sup> "Each one was to speak only for half an hour at a time" (Timon's *Diary*).

<sup>4</sup> Born in Liguria, not far from Nice, in 1763, entered the Congregation of the Mission at Rome, on January 6, 1804; and after his novitiate, the completion of his studies and his ordination, was sent to Tivoli, where he remained only for a short time, the French occupation of the Papal States obliging all religious bodies to disband, and their members to return to their respective homes. The fall of Napoleon once more opened to him the way to Rome, and he arrived at Monte Citorio March 1, 1815. After another sojourn at Tivoli, he was called back to the Eternal City to teach Dogma and act as Director of the *Convitto* of the Propaganda Students—the work, it will be remembered, of Father De Andreis before



The exhibition took place on the 26th of Sept. 1832. On the next day, the 27th, the Rev. J. J. Timon started for the Cape, where he arrived at dark, found Mr. Marvain, his wife and three children residing in Mr. Dougherty's house, and was informed that Mr. Dougherty was sick at his father's house, two miles below on the river. Father Timon took a small boat immediately and arrived at the elder Mr. Dougherty's and stayed there all night instructing Mr. Dougherty and family. Finding that Mr. Dougherty had been recently separated from his wife, the next morning early Rev. J. J. Timon started to see Mrs. Dougherty who resided at her father's house, Major B., to bring about, if possible, a reconciliation. Unable to accomplish his charitable design, Rev. J. J. Timon baptized here an infant child of Mr. R. Dougherty, which was then with the mother, and returned next day to the Cape, about twenty-two miles, and after due instruction baptized Mr. R. Dougherty and three of his children. The next day, at the Cape, in Mr. R. Dougherty's house he heard privately the confessions of the Marvain family, baptized a son of Miles Doyle, one of the first Catholic settlers. Then such was the prejudice of the place that he did not dare to say Mass publicly. So that the first time the Holy Sacrifice was offered at the Cape it was secretly and in the presence of only a few Catholics.

In the month of October 1832, Mr. R. Dougherty took his three children, viz., two boys and a girl to the Seminary at the Barrens. The boys were placed in the College and the girl at the Sisters' School. Before Mr. R. Dougherty could obtain the consent of his wife to this arrangement he was forced to give a certificate in writing stating that Mrs. Dougherty, his wife, could at any time visit her children without molestation or any hindrance. But the prejudices of the mother were too strong to bear this. In November Mrs. Dougherty came to the convent.<sup>5</sup> She had some men stationed around as guards. She persuaded the boys to leave with her and she took the three home. When the father heard of this he was furious. Rev. J. J. Timon kept him tranquil for some time by letters; but this state of things was too much for poor R. Dougherty. It preyed on his mind to think that he could not have the management and education of his own children. In the month of January, 1833, his excited mind having brought on frenzy, he made an attack on the house of Major B., his father-in-law, at whose house the children were kept. In the affray R. Dougherty was wounded and taken prisoner and confined in the jail at Jackson. Mr. R. Dougherty refused to have his wounds dressed or to hear any reason; the only person that could have any control over the poor man, they said, was Father Timon. Consequently Mr. Evan Dougherty, the brother of the afflicted man, started to Perryville to see Father Timon. No sooner does the charitable Missioner hear of the trouble of his friend and child in Christ, than he starts for Jackson. On the 30th of January he arrives and finds Mr. Ralph Dougherty confined in the same cell with a man who was sentenced to death for murder. Rev. Father Ti-

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his departure for America—, and four years later (1820) Novice Master at Monte Citorio, where he remained only a short while, for we find him afterwards successively at Perugia, and once more at Tivoli. He was at Monte Citorio, and probably destined to the house of Civita-Vecchia, according to the wish of Pope Leo XII, when Bishop Rosati, who had long desired to have him for Superior at the Barrens, succeeded in obtaining him from the Superior General in 1829. He landed in New Orleans in April 1830, and reached the Seminary during the summer; there he received on January 6, 1831 his appointment to the office of Vice-Visitor of the American Lazarists, while Bishop Rosati made him his Vicar-General. Relieved of the Superiorship at the Seminary in the fall 1837, he continued to reside there, teaching theology with great success until his death, at a ripe old age.

<sup>5</sup> "Bethlehem" the house of the Sisters of Loretto at Perryville.



mon succeeded in calming Mr. R. Dougherty, and as soon as he had his wounds dressed and procured comfort for Mr. Ralph Dougherty, Father Timon turned his attention to the unfortunate man who was to be executed the next day. This poor fellow had come to the sad conclusion to die drunk. Father Timon commenced to talk to the prisoner, but found him so much under the influence of liquor that all advice was lost on him. He was not capable of being instructed. Father Timon had all the liquor removed from the jail and requested the jailer not to let any more enter the jail that night. The next morning before day, Father Timon sent to the sheriff and obtained the keys of the jail, and entered the prison before any liquor could be brought to the culprit. This poor man now listened attentively to the instructions given by the holy priest. He was greatly moved. The light of hope and confidence in the mercy of God entered his soul. He professed his belief in Jesus Christ, was filled with sorrow for his past errors, shed an abundance of tears. Fr. Timon continued with the poor man and baptized him about an hour before he was led to execution. Oh! the mercy of God to come to the help of this poor man in his very last hour!

Father Timon now returned to Mr. Ralph Dougherty and succeeded in calming him completely. He then went to Major B., affected a reconciliation, obtained Mr. Dougherty's release from prison and persuaded Mr. R. Dougherty to absent himself for a time from the scene of his troubles (Jan. 31, 1833). Mr. Dougherty consented and went to New Orleans, where his health and mind was completely restored.

January 31st 1833, the old Mr. Dougherty, father of Ralph Dougherty, made his confession and was received into the Church. He became a fervent Catholic. Father Timon was again called to the Cape on the 16th of February 1833. On the next day he baptized the family of Mr. Jeremiah Able, the son-in-law of the old Mr. Dougherty and on the 18th of the same month, baptized at Jackson Paul Dougherty, oldest son of Mr. Sanford, Mr. R. Dougherty's brother-in-law.<sup>6</sup>

Previous to Mr. Ralph Dougherty going to New Orleans, Rev. J. J. Timon prevailed on Mr. Ralph Dougherty to give up the youngest child to the care of its mother. During Mr. Ralph Dougherty's absence his father-in-law, Major B., pushed on a law-suit against Ralph Dougherty for more than \$2,000.00. Ralph Dougherty not appearing to defend the suit, judgment was given against him, and all his property was levied upon.<sup>7</sup>

March 24th 1833. Mr. Henry Sanford, clerk of the circuit court, and brother-in-law of Mr. Dougherty, comes on express to the Seminary of the Barrens and relates to Rev. Timon all that Major B. had done during Ralph Dougherty's absence, stating that he, H. Sanford, had offered Major B. all of Mr. Ralph Dougherty's property, on which he, Major B. had already levied, if he would give a receipt in full for all his claims against Ralph Dougherty. This Major B. refused to do. Mr. H. Sanford here declared that he now saw plainly that Major B. intended to have Ralph Dougherty's property sacrificed at sheriff sale;

<sup>6</sup> "Ralph Daugherty's conversion, followed by that of several members of the Sanford family in Jackson, alarmed the enemies of the Church. Mr. Dougherty became the object of persecution. In the interim the same missionary (Father Timon) had begun a Mission in Cape Girardeau. For six months, on each visit, he would say Mass, very privately at 6 A. M. and give Communion to a few converts; then at 9, he would begin catechism for all the children he could collect, and at 11, preach for the great many Protestants who flocked to hear him. This was done in Mr. Dougherty's house." (Timon's *Diary*).

<sup>7</sup> "It is the most beautiful property in the County. The Seminary (this was true until 1893; now only a college is there) with its noble and spacious grounds, and the beautiful Church of St. Vincent stand on part of it" (Timon's *Diary*).

that, at sheriff sale for cash, and with Major B's influence, the whole property would not in all probability bring more than fifteen hundred dollars, and that Mr. B. would keep the execution open for the balance in order to persecute Ralph Dougherty and imprison him when he pleased. Mr. H. Sanford pressed the Rev. Father Tornatore, then Superior at the Barrens, to purchase the whole property, which he, H. Sanford, offered for the cost and suit about twenty-five hundred dollars, stock and all on the farm. The gentlemen of the Seminary, thinking it wrong to profit by the misfortune of Mr. Ralph Dougherty, they gave Mr. H. Sanford a promise that they would purchase the property if Mr. Ralph Dougherty could do no better, but advised Mr. Sanford to remove the lien on the property and that then, when Mr. Ralph Dougherty was free from force, they would purchase the property at a fair valuation. Mr. H. Sanford returned to Jackson to make arrangements. On the 28th of March Mr. H. Sanford returned to the Seminary with Mr. Ralph Dougherty, who had lately returned from New Orleans. Mr. Ralph Dougherty is very anxious to dispose of his property and being no longer forced by the suit of Major B., the gentlemen of the Seminary enter into arrangements with Messrs. Sanford and Dougherty, and finally conclude to take the property or land alone for thirty-two hundred dollars. The stock makes another and separate contract. Twenty-five hundred dollars is paid on the signing of the deed<sup>8</sup> and by the arrangement of Mr. Ralph Dougherty seven hundred dollars are to be retained by the Seminary for the education, board and lodging of Mr. Ralph Dougherty's sons at St. Mary's Seminary. The Seminary takes possession of the house and property in the city of Cape Girardeau. The father of Mr. Ralph Dougherty, having sold his farms, the gentlemen of the Seminary agree to permit old Mr. Dougherty to live for a time on the farm, rent free.

In April and May, Mr. Ralph Dougherty made frequent visits to the Seminary, lodging for many days at a time. During this time Mr. R. Dougherty made his first Communion and was confirmed.

June 23rd Rev. Father Timon was called to the Cape by Evan Dougherty to see his brother Ralph Dougherty who was very ill. The good priest started immediately. He heard the confession of Ralph Dougherty and that of the old man Dougherty.<sup>9</sup> Hearing that the widow H. Smith was alarmed on account of the cholera, Rev. Father Timon started across the swamp nine miles to visit this good family, consoled them and then returned by a circuitous route to Jackson. It was dark when he arrived at Jackson. Here he was informed that old man Dougherty was dead.<sup>10</sup> Rev. Timon although he had ridden on horseback all day, set out immediately for the Cape and arrived at the cabin on the Swamp farm two miles below the Cape. When he arrived there, after ten o'clock P. M.,

<sup>8</sup> "Mr. Timon went to Potosi and negotiated with Mr. John Casey for a loan of \$2,000. He went to St. Louis to negotiate it; and in passing by a village, Selma, got a rich protestant, Capt. J. N. White, to endorse the draft. When the Rt. Rev. Bishop [Rosati] first saw Mr. Timon, he showed anger at the purchase of which he had heard; but when he found that the purchase money had been found without calling upon him, he was much pleased" (Timon's *Diary*).

<sup>9</sup> "Mr. Timon, returning from New Madrid, stopped at evening at the log-house of the aged Dougherty; as it was full of company, all protestant, the late convert walked out in the garden to unburden his conscience to his spiritual father" (Timon's *Diary*).

<sup>10</sup> "He stopped there to refresh himself and to feed his horse, about 8 p.m. Just as he was starting to ride, as very commonly he had to do, all night, a messenger came to tell him that the old man had been struck with the cholera, and begged his spiritual father, to return. Through the rain, which began to fall, the priest hastened to the cabin, in the wild forest, which he had left a few hours before. Mr. Dougherty was already dead (*Ibid*).



he found the old man Dougherty a lifeless corpse, still in the same bed in which he had expired, his wife and family sleeping by and around the dead body. There being no other bed in the house, Rev. Timon, exhausted with fatigue, took some rest on the same bed with the cholera corpse.<sup>11</sup> Early in the morning Mrs. Dougherty, the wife of Mr. Dougherty, became a Catholic and made her first confession with great compunction and to the great edification of all present.<sup>12</sup> Father Timon arranged everything for the decent interment of Mr. Dougherty, and on his return to Jackson visited and consoled many cholera patients. Near Jackson, Father Timon administered the sacraments to Mrs. Green, who, to the great surprise of all, recovered. The daughter of Mrs. Green, though yet a Protestant, declared to the neighbors that she had been cured by the Sacrament of Extreme Unction. She declared that as soon as Father Timon finished the prayers, her mother had no more pain and recovered in a few hours her usual health.

On the 6th of July, 1833, at the request of Mr. Samuel Morton, Rev. Father Timon raised and dressed an altar in the brick house in the rear of Mrs. Ellis' house, where Mr. Morton then resided. In this place, Rev. Timon said Mass. Very few Catholics present. He gave the Holy Communion to Mrs. Morton. This is the first time Holy Communion was given publicly at the Cape.

July 7th 1833. Rev. Timon was busily occupied until late at night to arrange an old frame warehouse which stood near the river in front of our house, the former residence of the Spanish Commandante. Having finished and decorated a neat altar and seats for the congregation, the candlesticks and the altar were presented by Mr. Miles Doyle. The next day, July 8th, Rev. Timon celebrated Mass publicly and preached to a large congregation, most Protestants. He was heard with great respect and attention; and could Rev. Timon have remained here, or some priest speaking the English language fluently, all prejudice would have been removed; but for many years those stationed here were foreigners, very holy and zealous men, but not well understood. The old frame house served as chapel for some years. Father Timon before leaving made arrangements to build a good log house at the farm in the swamp, lately purchased from Mr. Ralph Dougherty. The contract was concluded with the Major. The same day Rev. Timon baptized Mr. Jeremiah Able and wife. The Rev. Father Timon went every six weeks<sup>13</sup> to preach at the Cape and say Mass at the frame

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<sup>11</sup> "The forest was intensely dark, the rain began to fall in torrents: it was impossible for the priest to resume his journey; it was midnight. The convert (Mrs. Dougherty) kindly prepared a place for him to take his rest; the company had to sleep on the floor; the only bed in the house was occupied by the corpse. It was pushed up against the wall, a clean sheet spread near it, and the Missionary was invited to share the bed of the dead man. He did so, and slept soundly" (*Ibid.*)

<sup>12</sup> The *Diary* states that Mrs. Dougherty's conversion, instruction, confession, and baptism took place in the evening, as soon as Father Timon arrived at the house. For, immediately after stating that, on reaching the Dougherty cabin, he found the old man "was already dead" (See Note 8 above), he goes on to say: "The priest said some prayers, and a few words of exhortation. The aged wife of the deceased then declared that she would wish to become a Catholic. After instructing her, as there was but one room, the Missionary requested the company to withdraw, and shelter themselves the best they could, for a few minutes. During that stay he heard the confession of the mourning wife, as she knelt against the bed on which lay her husband who had just breathed his last. The company was then called in, and the old lady was baptized *sub conditione*, and expressed her great consolation at being a member of the true Church." Then follows in the *Diary* the account of the preparations for sleeping the rest of the night, as in Note 9.

<sup>13</sup> "At first once in three months, then once a month, Mr. Timon rode down from the Barrens, said Mass, preached and catechized, with very happy results in dissipating the prejudices of the people" (*Ibid.*).



chapel. He had the consolation to have always a large audience. Many children came to catechism and were baptized.

From this time the Gentlemen of the Seminary began to purchase lots in the Cape, and land near it, for fair prices. Poor Ralph Dougherty during the following winter, because again deranged in his mind, though the Seminary had purchased all his stock on the farm—the poor man claimed them again, and to avoid trouble and litigation, little by little the cattle were given up to Mr. Ralph Dougherty, and the seven hundred dollars left for the education of Mr. Ralph Dougherty's children was reclaimed and drawn for by himself and his mother. This sum was paid again, for peace sake, for there was no obligation to pay it. Add to this, the Seminary gave Mr. Dougherty more than another hundred dollars in different ways. (During the remainder of this year nothing particular is mentioned in the kind of journal before me).

#### October 1835 — Singular Coincidence —

In October, Very Rev. J. B. Tornatore went down very unexpectedly to the Cape, taking with him Rev. J. J. Timon.<sup>14</sup> No priest was expected at this time.<sup>15</sup> Shortly after their arrival<sup>16</sup>, Mr. William Watson<sup>17</sup> called on Father Timon, requesting him to visit his mother-in-law, who was very ill, even dangerously ill. To the enquiries made by the priest Mr. Watson replied that neither he, nor his wife, nor his mother-in-law, nor any of the family were Catholics. The Rev. Father Timon started immediately to visit the sick person, but did not take with him the holy oils or ritual. He found the sick chamber thronged with the children and grand-children of the patient, all Protestants. After conversing with the sufferer for some time, instructing her and finding in her all the proper dispositions, for God had touched her heart, and she professed a firm belief in Jesus Christ, and firmly believed in all the holy truths explained to her, Mr. Timon seeing that no time was to be lost, as the person was in great danger, he left the room saying that he would soon return to administer the good lady all the Sacraments necessary for her present situation and to receive her into the Catholic Church. As Rev. Timon left the room Mrs. W. Watson, daughter of the sick woman, followed him and said: "Sir, there is something extraordinary in all this. My mother has never been in a Catholic church, she never but once heard a Catholic priest, she knows nothing of the Catholic doctrine, yet she has for months past been expressing a desire to become a Catholic,<sup>18</sup> and she frequently requested those near her to send for a priest. Last night, in a dream or vision, she said a man, clothed like you are now, entered her room and gave her what I believe you call a crucifix to kiss; at the same time an interior voice said to her, 'Do what this person tells you, and you shall be saved.' She immediately begged of us to send to the Seminary for a priest. But not thinking it necessary, and as it was very inconvenient,

<sup>14</sup> Their purpose was to complete some arrangements regarding the deeds of the property.

<sup>15</sup> Because this trip to Cape Girardeau was made about only two weeks after the regular visit.

<sup>16</sup> The two priests had reached the Cape at dusk. Mr. Wm. Watson called on Father Timon half an hour later (*Timon's Diary*).

<sup>17</sup> "One of the most respectable citizens of the place" (*Ibid.*); he was some years later, elected Mayor of Cape Girardeau.

<sup>18</sup> The *Diary* adds here: "Yet she has thought for months that she hears a voice saying almost continually to her: 'If you want to be saved, you must become a Catholic.' She often related this to us, and begged us to send for you; but we thought it only a childish freak of a wandering mind, and we refused."

we declined and tried to put her off. But she could not be pacified, and was just repeating and urging the same request, when we were informed that you had arrived." Rev. Father Timon hastened to procure all that was necessary for the administering of the sick. As soon as he entered the room of the patient, he presented the crucifix to her. All present were struck and observed with what fervor and emotion she pressed the crucifix to her lips. The instructions were made aloud for the benefit of the large company present. The old lady was baptized *sub conditione*; her confession was heard, and in the course of the next day, at her earnest request, all the sacraments were administered to her. She died that night in peace and joy, edifying all around her by her patience and the great confidence she expressed in the mercy of her crucified Savior. Her name was Esther Bradly, widow of Solomon Thorn.<sup>19</sup> The next morning two of her married daughters brought their children to be baptized. It will be seen in the sequel that all the persons in the room at the time—ten or twelve persons—became Catholics.<sup>20</sup>

April 9th 1836. The first colony was sent from St. Mary's Seminary to settle at the Cape. It consisted of Rev. John M. Odin,<sup>21</sup> Mr. J. B. Robert,<sup>22</sup> a Postulant, with Harry, his wife Minty and their child Juliana.<sup>23</sup> Under the

<sup>19</sup> "The priest enquired something about her antecedent life, and was told that she had always been distinguished for charity to the poor and sick. It was this, no doubt, that drew down a special mercy on her last end" (*Ibid.*).

<sup>20</sup> "Many years after (1840), when there was a fine stone church of St. Vincent on the same spot, the Right Rev. de Forbin-Janson confirmed the last convert of that family" (*Ibid.*).

<sup>21</sup> John Mary Odin, born February 25, 1800, at Ambierle, then in the Diocese of Lyons, France. After his classical studies first at Verrieres, he entered the Seminary of l'Argentiere for his philosophy, and thence the theological Department at Alix, where he received subdeaconship in 1821, and decided, early in the next year to enlist for the American Missions. Arrived at the Barrens in August 1822, with five companions, he completed there his theological studies, and was ordained to the priesthood by Bishop Du Bourg, May 4, 1823. Meantime (November 8, 1822) he had entered the Novitiate of the Lazarists. After his Ordination he remained at the Seminary, occupied in teaching and in the care of the parish. After his short stay at the Cape, he went back to the Seminary, which he left in 1840 for the Texas Missions. He was made, March 6, 1842 Vicar Apostolic of Texas, the title being changed a few years later into that of Bishop of Galveston. In 1861 Bishop Odin was transferred to the Archbishopric of New Orleans. In 1869 he went to Rome to attend the Vatican Council, but falling sick in Rome he left the Eternal City for his natal home in Ambierle, where he died in May 1870. There has been published in French a life of Bishop Odin: *Vie de Mgr. Jean Marie Odin, Missionnaire Lazariste Archevêque de la Nouvelle-Orléans*. Paris 1896.

<sup>22</sup> Like Bishop Odin, John Baptist Robert was a native of the Diocese of Lyons, and born in 1800. He came to America in 1835 with a number of French and Italian ecclesiastics brought by Father Odin. The following year he entered the Congregation of the Mission. It was very likely to learn English he was sent to the Cape at the same time as Father Odin. He was ordained by Bishop Rosati in 1839 and remained at the Barrens, where he worked as assistant pastor until his death, February 4, 1835. See *Catholic Cabinet*, Vol. II, p. 704; *United States Catholic Magazine and Monthly Review*, April 1845 p. 270.

<sup>23</sup> "Heavy rains made all the creeks so high as to necessitate swimming. There was much difficulty. Mr. Timon swam across on horseback, examined, found a less difficult pass, recrossed, and brought over Mr. Odin and the company. All had to remain over night at Jackson, ten leagues from the Seminary. Early in the morning the Visitor (Father Timon; he had been appointed in 1835 Visitor of the Lazarist Province in America) started to say Mass, according to appointed time, in Cape Girardeau: the rest, who were much fatigued, remained to take breakfast. He (Father Odin) reached the Cape, twelve miles distant, at 11 a. m., during the Mass. Mr. Timon introduced Mr. Odin to the congregation as their future pastor, and alluded, as far as the well known humility of Mr. Odin permitted, to the virtues, learning and zeal of the pastor whom God gave them, and to the great services he had already rendered to religion, with hopes that Providence prepared for Cape Girardeau through him still greater blessings" (*Ibid.*).

To the above details must be added the following, which shows vividly one of the outstanding features of Father Timon's character,—the man of decision: "Some persons," goes on the *Diary's* narrative, "of bad and impure life had, without even asking permission, located themselves in an out-house; nor could the Visitor get them out by process of law that might require one or two months' time. He consulted Protestant friends skilled in the law and who already leaned to Catholicity: by their advice, and by them under his authority, the house was pulled down whilst the inmates had gone visiting; and thus Mr. Odin was saved from annoyances and responsibility."



charitable and zealous administration of Rev. Odin, the Congregation began to assume a form at the Cape. The Protestants were impressed with love and respect for the holy priest. The name of St. Vincent de Paul was given to the new and rising congregation. When Rev. Odin arrived at the Cape, the inhabitants generally manifested great satisfaction on seeing a priest stationed among them. The number of Catholics was but small. The families then known as belonging to the Church were those of Nicholas B. Miles, nine persons in number; Mrs. Nathan and her son-in-law, eight persons; Mr. Marto and two children (all the above recent immigrants from Maryland); Bernard Layton and family, five in number; James B. Hagan's family, seven in all; the widow Marvin's, four in number, lately from Perry County; John Mattingly and family, four in number, lately from Kentucky; Miles Doyle, an old resident of this place, who left Ireland when young; John Roach, who had to fly from Ireland, being a United Irisman (this man's brother, a priest, was shot by the Orange men; John was kneeling on his coffin to be shot when his reprieve came from the King); Mrs. Hannah Smith, eleven in family, from Maryland; Jeremiah Able and his mother-in-law, converts, six in number at Jackson; Mrs. Sanford and three children; two daughters of Nathan Vanhorn who were converted and baptized at Bethlehem Convent whilst at school there; the widows Atwell and Green; John Corvelle, nineteen in family, which makes altogether eighty-seven Catholics at the Cape and environs, consisting of adults, children and servants. Every Sunday the small frame chapel was crowded, and frequently on great festivities it could not contain all that came from a great distance.<sup>24</sup> Those of different denominations composed the greater number of the audience. They expressed a great desire to hear the word of God explained by the priest; so much so that even when a Protestant preacher held meeting in the school house, many preferred going to the Catholic chapel. They always acted with becoming decorum and listened most attentively to the explanations of holy tenets and ceremonies. Prejudices so deeply rooted in this place seemed to die away gradually and even the most strict amongst the different sects declared publicly that it would be useless for them to erect a meeting house<sup>25</sup> as the Catholics would soon draw all the population to their church. However, two years later, they built a Baptist meeting house, which, by the way, has seldom had any regular minister, and this same meeting house has served for every kind of meetings, political speeches, railroad meetings, etc., and it is used by all sects indiscriminately. Rev. Odin was beloved by all and was welcomed whenever he presented himself, and religion was sure to be the topic of conversation wherever he went.

<sup>24</sup> Very early a new church was seriously contemplated. On June 14, 1836, Father Odin wrote to the Visitor: "Mr. Alton will not be able to undertake building our church. Mr. Johnson's house will keep him busy until the month of September, and then he has to build a bridge over at Cape Cruz.... Try, therefore, to contract with Valerio. It would be most desirable that steps were taken at once. Our chapel is absolutely too small. A Frenchman from Louisiana, Mr. Gourrier, is decided to settle at the Cape.... He subscribed \$50.00 for the church; Mr. Mattingly, \$25.00; Bishop Rosati has promised \$100.00, and the \$112.00 of Card. Weld. will furnish us, together with the old subscription, nearly \$800.00. I think that, without appealing to Protestants we shall gradually find the funds needed. Once the building is under way, we will have more courage to ask. Some persons whom I went to see told me they had no confidence in subscriptions, and that they would contribute when they see the work begun" (Original in *Catholic Archives of America*, Univ. of Notre Dame, Ind., Case *Lazarists*, L. 28).

<sup>25</sup> That it was not so from the outset, is gathered from the above quoted letter of Odin to Timon: "The Anabaptists, thanks to the instructions of Mr. Green, have taken new courage, and again are talking of building their meeting-house."



Mrs. Ellen Atwell, an old lady from Maryland, who had not seen a priest for thirty-three years, availed herself of the opportunity, made a general confession, received Holy Communion and continued faithfully to approach the Sacraments until her death. The following year many attempts were made to induce her to abandon her religion and join some sect; but she remained firm and grateful to God, who had once more given her the chance and means to discharge her religious duties. Mr. John Roach, the Irish refugee, had long resided in this neighborhood, and although he made a profession of the Catholic faith and was an able and warm defender of his faith, yet he had not approached the Sacraments for more than forty years; he was moved by the good example, returned to his duties, made a general confession and became a fervent and exemplary member, frequently walking five miles fasting to hear Mass and approach the Sacraments. The Catholics in general were very fervent and regular in frequenting the Sacraments.

Mrs. Sarah Erving, daughter of the aforesaid Mrs. Atwell, had been baptized in her infancy, but had no recollection of having ever seen a priest; she came for instructions and, after due preparation, made her first Communion. During her long illness, which terminated her earthly career, she gave great edification by her lively faith, patience, resignation to the will of God. Her holy death made a great impression on all who witnessed it.

The catechism was regularly taught every day, when some few children presented themselves. On Sunday the catechism was taught once for the white children, and a second time for colored persons, who manifested a great desire to be instructed, and many became good Catholics. These attended in great numbers. Rev. Odin visited occasionally the few families scattered about the country at Jackson, Moses Byrne's family across the big swamp, Dr. Golden at Commerce, etc. The family of Moses Byrne have all fallen off and have no religion. There were about twenty persons of different ages belonging to Protestant families baptized by Mr. Odin, and many others were preparing when he was recalled to the Seminary on Nov. 3, 1836. A few months before his departure, a few more Catholic families came to reside at the Cape, viz., Mr. John Doyle whose wife was not a Catholic, Thos. B. English, George Boorman and some few others.

Father Odin was succeeded by the Rev. John Boullier<sup>26</sup> and Rev. John Rosti.<sup>27</sup> Brother Daniel Harrington accompanied them to take charge of the

<sup>26</sup> John Boullier was born at Roanne, in the Diocese of Lyons, of a well-to-do family, on September 12, 1801. He was studying theology in the Diocesan Seminary when, a band of volunteers being formed for the American Missions, he joined it, and came to the Barrens in March 1824. Shortly after, he begged admittance into the Congregation, was received the 7th of December 1825, and was ordained a few months later. He was then sent to Old Mines, where he worked with great success, remaining until 1831, when, after his father's death, he had to go to France to settle his family affairs. After his return he stayed again for a while at Old Mines. On leaving Cape Girardeau, he was stationed at Donaldsonville, La. About 1850, owing to the precarious condition of his health, broken down by twenty-five years of missionary labors, he was sent back north, and later on, called to the Mother-House, in Paris, where he died.—His letter of appointment to Cape Girardeau is dated November 13, 1836.

<sup>27</sup> Was one of the young Milanese who, at the invitation of Bishop Du Bourg, came to America in company with Father Rossetti. He was then twenty years of age. Some time after coming to the Barrens (January 5, 1819), he joined the Lazarist Community, made his novitiate under Father Rosati, continued his studies and was ordained in October 1821. He first was sent to Lower Louisiana, on account of his frail constitution, and was, some time later (1826) appointed Pastor of the Parish of Grand Coteau, and Director of the House of the Ladies of the S. Heart in that parish. He remained there until 1833. He died at the Barrens the 14th of January 1839.

swamp farm. John Hutcheson and family, together with some work hands for the farm arrived the same day that Mr. Odin left the Cape. The number of Catholics began to increase. Rev. John Boullier repaired the house and garden in a very neat manner. He conciliated to himself the respect and esteem of all the inhabitants of the city and vicinity. Rev. Boullier began to make preparations for the erection of a new Catholic church when he was called to the Seminary at the Barrens.

February 2nd 1837. During this year 1837 the Cape was visited from time to time by Rev. Timon as formerly. It was on one of these visits that Mrs. Sarah Watson, wife of Wm. Watson, in consequence of what she had seen and heard at the death of her mother, as related above, applied to Father Timon, who was at the Cape on a visit of charity, to be received into the Catholic Church. Her request was granted; she was instructed and baptized by Father Timon that same day, and after some time made her first Communion. She has always persevered and remained a fervent Catholic. This family has been the constant friend of priests, and was of great assistance to our Missionaries in the commencement at the Cape. It was these good people who took care of the chapel and of the priests when sick. They still live near the church (Sept. 23, 1861).

March 17th 1838. Rev. John Brands<sup>28</sup> was sent to the Cape to replace Rev. John Boullier. The number of adults, viz., those who had made their first Communion was, at Cape Girardeau and vicinity, forty-three; of those who had not made their first Communion about the same: in all about eighty-six persons.

April 2nd 1838. Mary, the wife of Mr. John Doyle was baptized *sub conditione*, and on the same day, Easter Sunday, she made her first Communion. April 29th 1838, the Rt. Rev. Joseph Rosati, Bishop of St. Louis, gave confirmation at the Cape to ten persons, among whom were three converts, viz., Mrs. Doyle, Mrs. Wm. Watson and Mrs. Garaghty.<sup>29</sup> This is the first time Confirmation was administered at the Cape. April 30th 1838, the Rt. Rev. Bishop Rosati laid and blessed the cornerstone of the new church, assisted by the very Rev. John Timon, the Revs. Brands and Rosti. A very numerous assemblage of people of all denominations were in attendance and behaved with great respect

<sup>28</sup> Came to America from the Mother-House in Paris together with Peter Doutreluingne, Van Cloostere, Lefevre: all were recruits secured by Father De Neckere during his sojourn in Europe. He made his vows on the 10th of December 1829, being then twenty-five years of age. After his Ordination he was missioned to Old Mines, with his fellow-countryman Father Doutreluingne.

<sup>29</sup> He had come to the Cape on the 26th. His *Diary* informs us in detail of all that happened during the five days he stayed in the new parish:

"April 26. Thursday. At half past three in the morning we arrived at Cape Girardeau (he was coming by steamboat from St. Louis). I went at once to the house of the Congregation of the Mission, where the Revs. Brands and Rosti are stationed, together with Brother Harrington. Said Mass in the private chapel of the house. After dinner we went on a walk, and tried to find a site where to build the church, but could not determine on any. Saw Mr. Doyle.

27. Friday. Said Mass in the chapel of the house. A 8 o'clock p.m. Father Timon comes from the Seminary.

28. Saturday. Said Mass in the same place. Examined various sites inside and outside the town; and finally chose for the church to be built a place near the house where the priests of the Congregation are living. Mr. Gibbony donated twenty feet of land alongside the plot where the church is to be erected.

29. Second Sunday after Easter. Said Mass at 6 o'clock in the chapel. At 10 o'clock, we went to the church. Father Brands said a low Mass, after which and the singing of the *Veni Creator Spiritus*, I spoke in English on the Sacrament of Confirmation, and administered the same to ten persons, among whom were three converts; concluded with some advice on perseverance. At 3 p. m., Singing of the Vespers, and Sermon by Father Timon."

and attention. The Bishop preached a long sermon, in which he explained the meaning of the ceremonies used at the blessing and laying of the cornerstone.<sup>80</sup> Mr. Andrew Gibony, not a Catholic, gave the breath of twenty feet of the two lots adjoining ours for the purpose of building the church thereon. On the same day the Bishop baptized the wife of Miles Doyle and rehabilitated their marriage. May 1st Rev. J. Rosti left the Cape, and a short time after the Rev. John Alabau was sent as companion to Rev. J. Brands, but remained only until the feast of St. Vincent, July 19, 1838.

May 29th 1838. Rev. J. Brands crossed the big swamp to bury Moses Byrne. He found there a large number of people collected for the occasion. Before going to the burying ground, Fr. Brands explained the meaning of the ceremonies performed at the funeral and the doctrine of Purgatory and prayers for the dead, and, after having returned to the house, he gave an explanation of the principal points of the Catholic doctrine. This lasted about two hours. All were attentive and pleased. He here baptized the youngest son of Mr. Byrne and two of his grandchildren. The people of this neighborhood were opposed to the Protestants, and particularly displeased with the Methodist preachers who had been among them, and, being well pleased with what they had heard of the Catholic religion (this was the first time they had ever heard a Catholic priest), they requested Rev. Brands to return among them and preach. To this he agreed and promised to visit them from time to time.

August 29th, Mr. Brands being across the swamp, he preached there for the third time, and hearing that a neighbor of Mrs. Byrne, named John Calhoun, was dangerously ill, and remembering that said gentleman had already listened to the instructions with great interest, and that he had even asked for books to instruct himself, Father Brands went to visit Mr. Calhoun and found him so well disposed and instructed by reading the books lent to him, that, after exhortations, he baptized the good man that same night, and next morning left the sick man very much comforted and resigned. He also baptized at this time a grandchild of Moses Byrne.

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<sup>80</sup> "April 30. Monday. Sail Mass in the same place. At 11, preached to the people on the blessing of the first stone; then, putting on the pontifical robes, we went to the place where the church is to be built, and with the customary ceremonies I blessed the first stone, and placed it in the foundations. As a testimony thereof, I enclosed in a glass vial, put into the stone, a paper with the following inscription:

The 30th of April  
of the year of the Incarnation 1838,  
the 62nd of the declaration of American Independence,  
under the Pontificate of Pope Gregory XVI,  
Martin Van Buren being President of the U. S.,  
Lilburn W. Boggs Governor of Missouri,  
the Rt. Rev. Joseph Rosati Bishop of St. Louis,  
assisted by Very Rev. John Timon, V. G. of the Diocese,  
and Visitor of the Cong. of the Mission,  
and of Revs. John Rosti and John Brands, C. M.,  
solemnly blessed  
this corner stone of the Church  
to be built  
to Almighty God  
under the invocation of St. Vincent de Paul  
in the town of Cape Girardeau,

and placed it in the foundations in the presence of a great concourse of people.

In the same hollow of the stone was also placed the last issue of the following newspapers: *Catholic Advocate*, *Cape Girardeau Patriot* and *Western Advocate*, and in the glass had also been put a small silver coin of the United States minted last year.

N. B.—The church will be 36 ft. wide, 69 long and 24 high; it is to be of stone."

The next morning, at 6 o'clock the Bishop left Cape Girardeau.



October 18th, Father Brands baptized James Jones, who had instructed himself in the Catholic faith. About a year after, this good man died in fine dispositions and gave great edification during his sickness. — R. I. P.

October 22nd 1838. Our day school, named St. Vincent's Male Academy, was opened with only a few scholars. Mr. M. Flinn was the first teacher.

October 23rd. The Sisters of Loretto from Bethlehem Convent, Perry County, arrived at the Cape, seven in number, with six boarders whom they brought with them. The Sisters were lodged in our house, where they remained until July of the next year. The priests removed to the small house on the opposite side of the street, which had been lately purchased from Mr. Jones. In July the Sisters removed to the house purchased for them from Mr. J. Doyle. The good Sisters commenced their school in the new house with as little human prospects as we had commenced our school for boys. Many of the citizens were still very much prejudiced against us. John McLane, a Presbyterian preacher, did all in his power to oppose our schools, and for this purpose he opened a school for boys and girls. However, his preaching and teaching so much displeased the people, that he lost all popularity and had, after some time, to give up his school and pulpit. Both our schools increased gradually and were the cause of great good in the way of removing prejudice.

November 2nd, Rev. Brands, at the request of Mr. John Doyle, paid a visit to the family of Mr. S. Glascock. Two of his children were very ill. Mr. Glascock permitted the children to be baptized. One of the children died in a short time and is now in bliss. The family of Mr. Glascock were strong Methodists, but since the death of their child they inclined to the Catholics.

During this year four marriages have been rehabilitated, and several children of Protestants have ben baptized. The number of Paschal Communions at the Church of St. Vincent, Cape Girardeau, was thirty-five. Three of these were first Communions.

At the station of Jackson, where Mass was celebrated once a month, the number of those who had made their first Communion was fourteen, of those who had not made it, eighteen; thirty-two in all. The number of adults and communicants at the station Tiwopity Bottom was fourteen, of non-communicants, thirteen; in all twenty-seven. Paschal Communions in all the Missions were fifty-one. During the year there had been but five deaths in the three places, viz., three adults and two children.

1839. The number of adults in the Congregation of Cape Girardeau at the commencement of this year was fifty-eight; of these many had not made their first Communion. The number of communicants at Jackson was twelve; those who had not made their first Communion, eighteen; Paschal Communions, nine. At Tiwopity Bottom twenty-two communicants; four first Communions. So that in the three places the Paschal Communions were seventy-five. The deaths at the three places were ten; two children and eight adults. Number of marriages, five.

January 11th 1839. Mr. Wm. Watson, son-in-law of Mrs. Esther Thorn, above mentioned, became very ill, desired to be received into the Church. Rev. Father Brands, after instructing him, heard his confession and baptized him *sub conditione*. He recovered, and remains a fervent and exemplary Catholic yet. (August 24, 1861).

February 3rd 1839. Rev. Brands was called to the farm of Mrs. Smith, where he instructed and baptized several persons of color, some children and adults. Owing to the opposition of the parents, and not to cause trouble to the children, some were baptized privately and remained Catholics until of age to act for themselves. Of these many persevered.

New Church finished at Cape Girardeau. July 21st 1839. Bishop Rosati of St. Louis consecrated the new church, a neat stone building with cut stone front and a neat steeple. There were as yet no pews and only a few benches. There were more than five hundred persons assembled from every direction and of all denominations. Whilst the ceremonies were performed with closed doors, the very Rev. John Timon addressed the large assemblage in the open air on the meaning of the ceremonies of the consecration and dedication of the church, then proceeding in the interior of the church. He also preached an appropriate sermon during the Mass in his own happy and eloquent manner. A handsome collection was then taken up, which would have been much greater, had it been previously made known.<sup>31</sup> Solemn Vespers were sung in the evening and the Benediction given with the Bl. Sacrament. Here again the very Rev. Timon preached. His discourse was on a moral subject and very moving; all were deeply impressed with the necessity of leading a holy and moral life. On this day Rev. Timon baptized a child of Mr. J. Morrison and a son of Nicholas Doyle. Mr. John Hutcheson's son was also baptized.

July 22nd, the Rt. Rev. Bishop gave Confirmation to six persons,<sup>32</sup> three of whom were converts. Mr. Wm. Watson, on this same day, made his first Communion and was confirmed. On this same day Mrs. C. Massey, a daughter of Mrs. E. Thorn, being moved by the conversion of her mother and by the sermons of the preceding day, applied to be baptized, but as she was not sufficiently

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<sup>31</sup> Here again we may supplement this short account by the lengthy entry of Bishop Rosati in his *Diary*. The Bishop, who had celebrated the feast of St. Vincent de Paul at the Barrrens, and started, with Father Paquin at three o'clock that afternoon, arrived at the Cape about noon of the 20th. Here is now his narrative of the events of that memorable day: "In the morning at half past five, I came with all the clergy to the chapel where, on the day before, had been brought and enclosed in a nicely adorned Reliquary, the relics of St. Paul and St. James the Lesser, Apostles, St. Vincent de Paul, Confessor, and St. Catherine, Virgin and Martyr, which were to be placed in the altar to be consecrated; and whilst the clergy recited the seven penitential Psalms, I put on the pontifical vestments, and, accompanied by the Very Rev. John Timon, Vicar General of the Diocese and Visitor of the Congregation of the Mission, Assistant Priest; Rev. Bartholomew Rolando, C. M., Deacon; Rev. Michael Calvo, C. M., Subdeacon; the Revs. J. B. Tornatore, Joseph Paquin, Francis James Burlando and Jerome Cercos, C. M., masters of ceremonies, and Rev. James Fontbonne, we went in procession to the doors of the Church, erected to Almighty God by the priests of the Congregation of the Mission of the American Province. This church is entirely built of stone; it was completed within the space of fourteen months, the corner stone being laid by myself on the 30th of April last year. All the rites prescribed by the Roman Pontifical outside and inside the church being performed, I dedicated and consecrated it, together with the main altar in which I reverently enclosed the afore-mentioned Relics. Said Relics were carried by Rev. Hippolytus Gandolfo and Rev. Michael Demenech, priests of the Congregation of the Mission, Mr. Thomas Burke, Deacon C. M. and Mr. John Cotter Subdeacon, C. M., all in dalmatics. Various offices were performed also by Rev. John Brands, C. M., Rector of the Parish, Rev. Peter Doutreluingne, C. M., Rev. Eud. Estany, C. M., Messrs. Michael Collins, Deacon C. M., Nicholas Stehle, Subdeacon C. M., and John Broderick, Cleric C. M. The Consecration finished, I blessed also the Sacred linen and the ornaments of the altar. Whilst I was performing the sacred rites, inside the church and with the doors closed, the Very Rev. John Timon addressed the large assemblage of people who had come to the ceremony from town, and from the neighborhood on both sides of the river, many of whom were non-Catholics; he explained these rites, brought forth their mystical meaning, and vindicated them from protestant calumnies. Finally, putting on the Pontifical vestments for Mass, I celebrated solemnly, the Revs. P. Doutreluingne and E. Estany assisting as Deacons of honor."

<sup>32</sup> The Bishop, in his *Diary*, says seven persons.

instructed, this was postponed. She prepared and after full instructions she was baptized some weeks later.

Sept. 8th, Rev. Brands visited a poor family living in one of the houses belonging to the Congregation. They were living in great misery. Some pious ladies visited this poor family and gave them food and clothing. The next day the mother, who had been well instructed whilst at the Convent in Kentucky, was baptized with her two children. The mother and infant died a few days after.

September 15th 1839. Rev. J. Brands, by permission of the very Rev. J. Timon, blessed the chapel of St. Francis of Sales, and the grave-yard attached to it, in Tiwopity Bottom, Scott County, Missouri, about two hundred persons present. They were all pleased with the two sermons preached by the Rev. J. Brands on the occasion. Every time Mass is said at that place, the number of persons present is large, and all are respectful and very attentive.

Rev. Mr. Brands baptized Mary J. Rourke, a boarder at the Convent; this was at the request of her father who was an Irishman, living at Ft. Adams, Miss. Mr. Wm. Byrne, son of Moses Byrne, residing across the Big Swamp, was very ill, and though a man grown, had not been baptized. Rev. Healy, in the absence of Rev. Brands, went and baptized Mr. Byrne.

November 10th 1839. Rev. Brands, having previously instructed the two elder daughters of Silas Cook and his niece, baptized them, and also the daughter of Dr. Thos. Byrne. — December 4th 1839, Rev. Mr. Brands, having heard that old Mrs. Gibony was very ill, went to visit her, and in the course of conversation found that she had been a very strict Methodist, but she was not satisfied in mind. Rev. Brands instructed her. He soon found that she had been reading our books and was a Catholic at heart. She expressed a desire to be baptized a Catholic. The following day, Mr. Brands baptized her *sub conditione*, heard her confession, and gave her Holy Communion and Extreme Unction. She lived only a few days, and was very patient and edified all by her holy death. She departed this life in the eightieth year of her age. — December 12th Mr. Brands baptized two children of Andrew Gibony at the request of their mother.

Since the consecration of our church and now that we have services regularly, and that the service is performed in every way conformable to the rites of the Church, prejudices are greatly removed. Many express a desire to become Catholics, and conversions are very numerous, and our schools, notwithstanding the constant opposition, are gaining in public estimation, and the number of scholars is daily increasing.

1840. The number of communicants this year at Cape Girardeau is sixty-nine, of non-communicants eighty-two; communicants at Jackson sixteen, non-communicants thirty-three; at Tiwopity Bottom twenty-five communicants. The number of first Communions at the three places is nineteen. Number of Easter Communions at Cape Girardeau seventy-six, at Jackson eleven, at Tiwopity Bottom thirty-seven; total one hundred and twenty-four. Wonderful increase in a few years!

Mr. John Atwell, wife and child, all converts, are baptized by Father Brands at their own request. This good family had been long convinced of the truth of the Catholic Religion, but the edifying death of a relation obtained for



them the grace to overcome all human respect, the great cause of many not acting up to their convictions. Many others were encouraged by this good example.

Feb. 14th. Elizabeth Johnson, a daughter of J. Curry Watson, had, notwithstanding her conviction of the truth, always deferred being baptized; but falling dangerously sick, she sent for the priest and was baptized with her child. A lady present wished to be baptized, but not being instructed she was put off until the 8th of March. She was then baptized together with a son of Chas. Thorn of Illinois. Mr. C. Thorn is a son of Mrs. Esther Bradly, mentioned before. He is also desirous to be baptized; also his sister, Mrs. Thompson.

March 5th<sup>33</sup> 1840. The Rt. Rev. Bishop Rosati arrived here accompanied by Rev. J. Odin, on their way to New Madrid, and as the Bishop was to start shortly for Europe, Rev. Brands requested him to give confirmation at the Cape on their return trip from New Madrid. The 5th of April<sup>34</sup> was appointed for this day. Rev. Brands prepared all those whom he could collect together. On the appointed morning, eleven persons were present, six of whom were to make their first Communion. But the Bishop being detained on his way, they were disappointed, for that day all heard Mass and went to Communion and kept themselves in readiness for the arrival of the Bishop. The good Bishop arrived during the night.<sup>35</sup> Word was sent immediately to all and they came early the next day to the church. The Bishop, although much exhausted with fatigue, said Mass, confirmed all and gave them a very touching discourse. Among the eleven confirmed were six converts.

April 19th 1840 being Easter Sunday, we had twenty-two Communion at early Mass, the greatest number ever had at one time in this place. Among these were three converts who were not prepared to make their first Communion on the first of April. — April 3rd Rev. Brands was called for by a sick woman in the Big Bend, who had never seen a Catholic priest and was totally ignorant of the Catholic Religion. He instructed her and baptized herself and child.

May 24th, Mrs. Matty, who could not be notified in time of the Bishop's arrival, made her first Communion with one other at the Convent.—June 14th, Mrs. Hancock, who was baptized on the eighth of March, but was till now deterred from complying with the duties of her religion, by the persuasions of the enemies of our religion, and given up by the Catholics as a lost sheep, she overcame all these temptations and approached the Holy Table for the first time, and was ever after a fervent and zealous Catholic.

July 8th. His Grace, Charles Augustus Mary Joseph de Forbin Janson, Bishop of Nancy and Toul in France, who, for political reasons, being a relative of Charles X, has been exiled by Louis Philippe of Orleans from his diocese, and is now making a tour of the United States as a Missionary, arrived here at midnight accompanied by Rev. J. Timon. His main object was to see this place and to start from this place for St. Louis by the first steamer, as he was to give Confirmation on the following Sunday at Carondelet, Mo. But as some

<sup>33</sup> This is certainly a mistake. The Bishop's *Diary*, recording day by day the life of the prelate, is, of course, absolutely reliable in every detail. On March 5, Bishop Rosati was in St. Louis, which he left the 21st for Kaskaskia, thence for the Seminary where he arrived on Monday March 23, in the afternoon. He left the Barrens on the 26th, and the same evening reached the Cape.

<sup>34</sup> This is scarcely exact, as may be concluded from the following note. If the confirmation took place one day later than the date appointed, the arrangements must have been made for April 1st.

<sup>35</sup> He arrived on April 2, at 3 a. m. on the steamship *Joel Pitt*; the confirmation took place at 7 o'clock; and at 3 p. m., the Bishop departed on the *Bowling Green* for St. Louis.

persons had been disappointed by the sudden arrival of Bishop Rosati and were not ready then for confirmation, Bishop Janson consented to remain and to give confirmation at this place after a few hours' rest. He celebrated Mass for those to be confirmed, and gave them a very touching instruction in French, which Rev. Brands interpreted in English. The good Bishop gave Benediction of the Bl. Sacrament in the evening. — July 17th. Those who had been confirmed went to Holy Communion. They were eight in all and all converts. Eliz. J. Johnson and H. Pikley made their First Communion. The good Bishop paid several visits, and edified by his amiable and zealous manner all those with whom he conversed. His description of the Holy Land and the holy places at and around Jerusalem, which he had lately visited, made a very great impression on all, hearing these things from an eye-witness of all he related. Rt. Rev. Janson started the next day for St. Louis.

August 28th. Mrs. Jane Glascock, the wife of Scarlet Glascock, after full instruction was baptized *sub conditione*, made her first Communion. Our holy Religion made great progress and the zealous Rev. Brands was very much esteemed in this place. During the month of May, 1841, Rev. Mr. Brands was sent to Ste. Genevieve, where obedience called him. The cause of this change was to make place for the novitiate of the Lazarists in this country.<sup>36</sup>

April 20th 1841. It would seem that our Lord has in His goodness great designs for Cape Girardeau. All is arranged to remove the novitiate from the Barrens to the Cape. On the 20th of May, 1841, early in the morning, all was prepared after an early Mass and breakfast. The baggage-waggons were started, and Rev. Paquin, Superior of the Seminary at the Barrens, Rev. T. Amat as Master of Novices, with Rev. J. F. McGerry and Rev. John Larkin as novices and three lay-brother novices set out on horse-back. All arrived safe at the Cape the same day. We found Rev. Timon on the spot ready to receive us with Rev. Brands and Collins. All was soon arranged and a chapel prepared in the old house near the church.

In a few days after our arrival here, we were joined by Rev. Mr. Andrieu and Mr. Patrick Morrison, novices from the Seminary of La Fourche, Parish of Assumption, La. There were now two priests, two students and three brothers in the novitiate. At this same date last year, Mr. McGerry was alone in the novitiate. Since this date, the number has always been on the increase. All the exercises of the novitiate were most exactly followed. Rev. H. Figari was Superior of the house. From this time the ceremonies of the church were performed with greater solemnity and the service was well attended. In the year 1842 the same house was destined to be a preparatory Seminary for those who had a desire to embrace the ecclesiastical state. Rev. Mr. Domenech was made Superior of this institution, and Rev. J. Rolando Master of Novices. The day school and the preparatory Seminary were prospering. During this year it was decided to build a College for seculars of Cape Girardeau and then remove the novitiate and little Seminary to the Barrens. The bricks were prepared during this and timber for the new College.

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<sup>36</sup> "From Cape Girardeau the Missionary stationed there had gone several times on a Mission to Cairo; a post had been fixed there, with vestments, etc. In the summer of 1840, through the influence of the Visitor with Hon. E. K. Kane and C. P. Menard, Mr. Halbrock, the agent, gave a lot there for a Catholic church, and commenced building a neat frame one, at his own expense" (Timon's Diary).

In the spring of 1843 as early as the frost would permit, the stone foundation was commenced. The basement story, eight and a half in the clear, and the walls four feet solid masonry with cut marble front one hundred feet long by fifty wide, three stories above the basement. This building was carried on without any interruption, was roofed in November 1843 and in May 1844 the College was nearly finished; but as Rev. H. Figari had told in March, when he was in Louisiana, that the College would remove to the Cape in May, the groceries for the year were landed at the Cape; consequently it was resolved by Rev. H. Figari to set out for the Cape and take possession of the new College. The refectory was not floored or plastered, no doors made, no benches or desks prepared, not a bed or a bedstead in the house. The order to pack was given, a large number of wagons engaged: beds, books, clothes, etc., were soon in boxes, and on Monday morning, at three o'clock, the line of march commenced. Rev. H. Figari started at the head, the collegians, to the number of seventy-five, in wagons, followed. Then the professors and the prefect, Rev. McGerry, on horseback, brought up the rear. All started in great glee, the band playing lively airs as we passed through Perryville. During the morning all went on very cheerfully. At twelve-thirty, all halted at a creek half way, where we had an abundant dinner of cold ham and cold roast beef. All did justice to the dinner. Rev. H. Figari and a good number set off early, leaving the prefect to see to the provisions and to bring up the rear. Some began to lag behind and lost their wagons. This caused the last wagon to be crowded and overloaded; consequently our march was retarded, and when about two miles from the Cape, we were caught by a severe thunder-storm. The rain fell in torrents and we were all drenched to the skin. It became so dark that the drivers could no longer see the road. They were forced to take the horses from the wagons, and the Collegians had to proceed on foot about a mile, when we came to a poor log-house where we took shelter. But as our provisions were still behind, we had to content ourselves by making a large fire in the cabin and dry ourselves by the fire. All were cheerful and made the best of our position for the night. As soon as they were dried, all, from fatigue, were soon sound asleep on the floor. The horses were better off, for they had a good barn to protect them from the storm.

Early next morning we were moving by time and all in good spirit. Some thirty-five of us set off for the Cape, where they arrived dirty and fatigued for breakfast, which was provided for them by Rev. H. Figari at the house of the Novitiate near the church. During the day, mattresses were arranged on the floor in the spacious dormitories of the new College. The iron bedsteads from Pittsburgh did not arrive for more than a week; the priests' rooms were not furnished. They had to sleep for some nights on pallets on the floor. The doors were not as yet made for the rooms, but after some weeks all was in order. The classes commenced on the Friday after our arrival. Desks were made rapidly and chairs procured for each student.

The number of scholars increased every day. All was going on prosperously. This was a season of continual rain. The river began to rise rapidly in June, and continued rising until the first of July. Such an overflow of the Mississippi had never been seen. It passed the banks and overflowed all the low lands. The water was from eight to ten feet in the Big Swamp. In front of the College the river was eight miles wide and the body of water in the swamp was from



three to six miles wide and eight to ten feet deep. The College being on high ground had nothing to fear.

Our College farm in the swamps was all under water for more than three weeks. All the fine crop of corn and potatoes lost; the fences swept away; many hogs lost and some horn cattle. When the water subsided, it was too late to save anything. For this season all that could be done was to repair the fencing around some fields and sow wheat and grass for the next year. This was done.

Now comes the want, the consequences of the overflow. The bad effluvia from the deposit left by the overflow caused great sickness. There were at one time after the vacation in September more than forty persons sick with chills and fever or bilious fever. For some weeks there were not five persons in the house well enough to nurse the sick. The prefect, Rev. McGerry, and Brother Baigese were the only persons not sick. Good Mr. Figari had the chills every day and as soon as the fever abated was busy assisting to comfort the sick. Two physicians were in constant attendance. Happily we had no deaths. As the cold weather set in the sickness abated, but this had for some time a bad effect abroad. However, in time it was found that the Cape was more healthy than many other places in the Valley of the Mississippi, and far more healthy immediately on the bank of the river than at some distance from it. The students were pleased with the location, and the boys from the South were willing to come to the Cape; as the country around was not much settled, this left plenty of game which afforded them much amusement on days of recreation.

The remainder of the Diary is from now on concerned with the life in the College of Cape Girardeau during the next few years. The pages which we have cited, simple and unadorned, constitute a record which the Catholics of Cape Girardeau may well be proud of, as it shows how, in the space of fifteen years, a fervent little flock grew gradually out of nothing despite of the hostility of bigoted ignorance, and the apathy of widespread indifference. With these healthy signs of vigor exhibited from its very cradle, the later progress of the Church at "the Cape" cannot be an object of surprise, and there is reason to hope for yet greater development.

E. PRUENTE



# AN APPEAL

## HISTORICAL MATTER DESIRED

by the Catholic Historical Society of St. Louis



Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

*We will highly appreciate the courtesy of the Reverend Pastors who send us regularly their Parish publications;*

Manuscripts; narratives of early Catholic settlers or relating to early Catholic settlements; letters:

*In the case of family papers which the actual owners wish to keep in their possession, we shall be grateful for the privilege of taking copies of these papers;*

Engravings, portraits, Medals. etc;

In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

Contributions will be credited to the donors and preserved in the Library or Archives of the Society, for the use and benefit of the members and other duly authorized persons.

Communications may be addressed either to the Secretary, or to the Librarians of the

*Catholic Historical Society of St. Louis,*

209 Walnut Street, St. Louis, Mo.

# NOTES



## HISTORICAL

We recorded a year ago (Vol. II, p. 32) the foundation and organization of the *American Catholic Historical Association*. Its first annual meeting was held in the New Willard Hotel, Washington, D.C., at Christmastide, December 27—30, 1920. At the same time, in the same city and in the same headquarters was taking place the annual convention of the American Historical Association; and this should be understood to be no mere accidental coincidence, but a permanent measure. For some years The American Political Science Association, the American Sociological Society, The Mississippi Valley Association, the Agricultural Society have had the custom to hold their meetings at the same time and place as the American Historical Association. It was felt long ago indeed that by this means, and the intimate relations thus created and fostered, a mutual understanding and gain must be the result.

From the inaugural session in Cleveland, in December 1919, the American Catholic Historical Association had not a moment's hesitation to follow a precedent which experience had shown to result in "mutual assistance, mutual encouragement, a healthier scholarship on both sides, and a more careful appraisal of the past." The fields in which co-operation cannot help bring advantage are several. It has been justly remarked that "Medieval history with the Catholic Church omitted would be almost 'Hamlet' with Hamlet left out." May this not be said as truly of our early American History? Such an authority as Prof. Herbert Bolton, of the University of California is so firmly convinced of it that he has made himself, as it were, the tireless Apostle of this idea. On other fields historical, political, social, friendly relations are bound to be as fruitful of beneficial results for all concerned.

To foster this friendly interchange of ideas, Breakfast, Luncheon and Dinner sessions were provided for either separately, or jointly with other historical groups meeting at the same time. Thus, for instance on Tuesday, December 28, a Luncheon conference was held with the American Historical Association on the Opportunities of Historical Research in the City of Washington. The Luncheon was served in the Library of Congress and followed by a tour through the Library. Another Luncheon conference, the next day, afforded to the members of the Catholic Association an opportunity for an exchange of views with the American Historical Association, on subjects pertain-



ing to Economic History (English and American); December 30, reunited once more such members of both organizations as were interested in the History of the Far East, or of Latin America. Let us not omit, besides, the Smoker at the Cosmos Club, and above all, the invitation extended to the members of the Catholic Historical Association to attend the General Session of the American Historical Association.

An idea of the variety, importance and timeliness of the subjects discussed in the various sessions held by the Catholic Historical Association during these three busy days, may be gathered from the papers assigned to be read at these sessions:

TUESDAY, DECEMBER 28:

1. *Attitude of Science towards Religion from 1874—1920.*  
Rev. Lucian Johnston, S.T.L., Baltimore, Md.
2. *The Catholic Social Movement in France under the Third Republic.*  
Parker Thomas Moon, M. A., Columbia University, New York City.
3. *Benedict XV and the Historical Basis for Thomistic Study.*  
Rev. Henry Ignatius Smith, O.P., Ph. D., The Catholic University of America, Washington, D. C.
4. *Opportunities in Historical Fiction.*  
Michael Williams, National Catholic Welfare Council, Washington, D. C.
5. *The Catholic Church in Georgia.*  
Rev. T. A. Foley, Savannah, Ga.

WEDNESDAY, DECEMBER 29:

1. *The Compilation and Preservation of Church Historical Data.*  
Rev. F. Joseph Magri, D.D., Portsmouth, Va.
2. *Rise of the Papal States up to Charlemagne's Coronation.*  
Rev. Joseph M. Woods, S.J., Woodstock College, Woodstock, Md.
3. *The St. Vincent de Paul Society as an Agency of Reconstruction.*  
Rev. Charles L. Souvay, C. M., D.D., Kenrick Seminary, Webster Groves, Mo.
4. *The Personality and Character of Gregory VII in recent Historical Research.*  
Rev. Thomas Oestreich, O.S.B., Belmont Abbey College, Belmont, North Carolina.
5. *The National Catholic War Council.*  
Michael J. Slattery, LL. D., Philadelphia, Pa.

THURSDAY, DECEMBER 30:

1. *Sisters and the Care of the Ailing Poor in the United States.*  
James J. Walsh, M.D., LL. D., K.S.G., New York City.
2. *Increase and Diffusion of Historical Knowledge.*  
Rev. Francis J. Betten, S.J., St. Ignatius College, Cleveland, Ohio.
3. *Idealism in History.*  
Condé Benoist Pallen, New York City.
4. *Religious Orders of Women in the United States.*  
Sister Mary Agnes, Ph. D., Mt. St. Joseph Academy, Mt. St. Joseph, Ohio.
5. *The Value of Mexican Archives for the Study of Missionary History.*  
Herbert Bolton, Ph. D., University of California, Berkeley, Calif.

Of the papers dealing with topics of general Church History, nothing need be said here, great as is their interest for Catholics at large. But papers such as that of Dr. Magri on "The Compilation and

Preservation of Church Historical Data" are too closely related to our own ends and purposes to be passed over without a word of comment. The writer rightly insisted that the announcements on Sundays and holydays contain extremely valuable data for history, and that, therefore, contrary to superficial views too often entertained, their preservation is very important. The custom of having the announcements written on flying sheets which afterwards were destroyed or lost, has played sad havoc with the attempts of historical students to get at details of the histories of parishes. Those who are living to-day what to-morrow shall be history seldom realize how interesting and valuable apparently unimportant details may prove to be, even a few generations later.

Every pastor in the land should be made to feel he is not only a maker of history, but also, by his very position, a contributor to the work of future historians. There should be impressed upon him the necessity for making brief, but permanent, records of important events in his parish history; in this regard he can never be too complete, and he should distrust his judgment as to the passing and trivial nature of the items registered. His announcement books should be *books*, solid and substantial enough to stand rough handling and make preservation easy—for, as urged by Dr. Magri, these books, when filled, must be preserved in the parochial Archives. The expression 'parochial Archives' may sound pompous only to such as are not conversant with Ecclesiastical law. It is no product from the mint of history-hobbyists: The law of the Church is imperative and clear on this point:

The Parish-rector must have (*habeat*) a place for Records, or Archives, in which are to be kept the parish books (of Baptisms, Confirmations, Marriages, Funerals, and the *Liber Status Animarum*), and also the letters of the Bishop, and other documents which reasons of necessity or of usefulness demand should be preserved. These Archives are to be submitted to the inspection of the Ordinary or his delegate, at the time of the Visitation, or at any other opportune time; and the pastor has the duty to watch religiously that their contents are kept from externs (Canon 470, § 4).

At the end of every year the pastor shall transmit to the Episcopal Curia an authentic transcript of the parish Registers, except the *Liber Status Animarum*. (*Ibid.* § 3).

The Bishop shall see to it that, of the Archives of Cathedral, Collegiate or parish churches, also of Confraternities and pious places, an inventory or catalogue is made in double expedition, one copy being kept in the respective Archives, and the other in the Episcopal Archives (Can. 383 § 1).

The original Documents must not be taken out of these Archives, except in compliance with the rules laid down in Can. 379,—that is with the permission of the Bishop or of the Vicar General (and, it may be safely asserted, of the Pastor, in the case of Parochial Archives—can 379 deals with Diocesan Archives—), and the Documents should be returned after three days; to the Bishop (or the Pastor, in case of Parochial Archives) is reserved the faculty of proroguing this delay, but he should use this faculty but sparingly. Whoever borrows any Document from the Archives, should leave with the Chancellor a note signed by himself, attesting the fact. (*Ibid.* § 2).

Documents of parochial ... Archives which need not be kept secret, may be consulted by anyone interested in them; he may likewise obtain an authentic copy of these documents, made at his own expense (Can. 384, § 1).

Diocesan Chancellors, Pastors, and other custodians of Archives must, in communicating documents, taking copies of the same, and giving these copies, observe the rules laid down by lawful ecclesiastical authority; and in case of doubt, they should consult the Ordinary of the place.

A more complete, and wiser Code of rules for the formation and preservation of parish Archives could hardly be devised. Our readers will, no doubt, remember with what tireless zeal Bishop Rosati insisted, in every place where he made the episcopal visitation, upon the establishment, contents and proper care of these parochial Archives. He counted on the information thus collected and garnered, and did not hesitate to request communication of whatever items were necessary to him for working out his reports. So we find him, in a circular of September 6, 1837, asking all the priests of the Diocese to send him for the first week of January 1838, together with their report of catholicity (population, Missions, numbers of infant-baptisms, adult baptisms, conversions, funerals, marriages, first communions, paschal communions), to state: 1° when the parish or mission had been founded or erected, when the church was consecrated or blessed; the list of the Pastors or priests attending the Mission, with the dates of beginning and close of the period of their incumbency. A little later, on January 26, 1839, in the Circular announcing the future Synod to be held in St. Louis on the third Sunday after Easter, a lengthy and detailed questionnaire was sent to every Pastor; among the queries contained in this letter, we may single out the following, whose answer supposed the parish Archives to be complete and kept in good order:

6. Does the Church possess and real estate or any other immovable goods? What are they? What is their extent? With whom is vested the title of ownership of the Church, the Rectory, the Cemetery, and other places?

Are there any written deeds of the purchase or donation of these properties?—The Pastors are requested to bring these documents when they come to the Synod.

What the new Code of Canon Law indicates generally by the expression, *aliisque documentis, necessitatis vel utilitatis causa servandis*, as contributing, together with the regular parish registers and the Episcopal letters, to make up the parish Archives, is, from the above, not hard to determine. Let us mention a few items, without aiming at exhaustiveness:

Maps of the Parish;

Charts and plats of the Church property;

Documents and deeds regarding the rights and goods of the Church; even though Canon 1523, 6° recommends the practice of filing



the originals of these papers in the Diocesan Chancery, a certified copy of them should be preserved in the respective Archives. Copies of the decisions of the Court, in case of lawsuit regarding church property, naturally come under this heading. Official Acts regarding the Church and other parochial buildings (laying of corner stone, blessing or consecration; Canon 1158); contracts (for buildings, etc.; with teaching communities, etc.);

Documents concerning foundations (Can. 1548);

Letters of appointment of the Pastors and assistants;

Matrimonial dispensations;

Letters notifying the Pastor of the Parishioners' confirmation, Marriage, Subdeaconship, religious profession (Can. 470 §2);

Accounts of notable events happening in the parish (these might conveniently be entered in a kind of *Parish Diary*) and paper-clippings referring to the same;

Announcement Books.

Parish Periodical.

Need we add that these Parish Archives should be stored in a place as immune from the eventuality of mishap as the locality may offer? A steel safe in a room of a frame house is no adequate protection against one of the greatest agencies of destruction—fire. Why not, in brick or stone churches, provide near the sacristy a little room or vault for the purpose? This has been done lately in some new or re-modelled churches, and the practice ought to be recommended to pastors and church architects. What a wealth of historical material could be thus garnered in every parish, at the cost of very small trouble! Nor will this stock of information remain idle; occasions will arise quite naturally from time to time: a jubilee, an memorial festivity, which will bring to light out of this storehouse part of the treasures it contains, to the great interest and delight of the listeners, for parishioners are always and everywhere keenly concerned about the lore of their parish.

By all means let us gather and preserve religiously every bit of ore likely to yield some day were it only but a speck of the precious metal of history. Time's hand shows itself rough enough; we must not continue, or help the havoc and destruction it has wrought; we should snatch from its clutches whatever has so far escaped its ravages. For this purpose, in part, was, at the instance and under the patronage of the Most Rev. Archbishop, our *Catholic Historical Society of St. Louis*, instituted. Its object, as stated in Art. III, of its Constitution, is "to collect and preserve materials of all kinds.... relating to the Catholic history of the Diocese of St. Louis and of whatever territories and places were at any time associated with St. Louis in the same Ecclesiastical division." Perhaps the verb, '*to preserve*', in the above sentence has not been sufficiently noted. May we not, therefore, respectfully call the attention of those whom it may concern to this portion of our program? If the parish registers and other documents which *they must* keep, absorb all the space available for parish-archives, or if the inadequate protection afforded to their

local treasures makes them afraid of destruction and loss, let not that fear stop them from garnering solicitously; but let them remember we shall gladly *preserve* for them their historical treasures, as long as they will desire or deem useful.

We seem to have drifted afiel from the meeting of the Catholic Historical Association in Washington: in reality we were but musing upon Dr. Magri's paper. Professor Herbert Bolton, of the University of California, needs no introduction to our readers, nor indeed to anybody in this country who is acquainted, however so slightly, with the history of Mexico and the Spanish settlements in the southwest section of the United States. His original researches have caused a practical re-writing of many pages of that history, and he has gathreed a store of materials which will renew and increase our knowledge of the early times of those regions. Though himself a non-Catholic, he is never tired of crying from the housetops that the history of North America for two or three centuries after the discoveries of Columbus is the history of the Catholic missions, and that practically three-fourths of the cities of this country have arisen upon foundations laid by the missionaries who bore the torch of civilization at the same time as they carried the cross of Christ into the wilderness of this western hemisphere. Let us hope that the painstaking and persevering efforts of such an enthusiastic and accomplished scholar will at last stir the unconcern of the authors of popular text books into filling the page too often left blank, or bringing sinews and flesh and stretching out skin over the dry bones which are doing duty for the history of these centuries. Meantime we, of St. Louis, from whose midst went forth, some eighty years ago, missionaries to resume the *opera interrupta*, will await eagerly the appearance of Dr. Bolton's forthcoming work dealing with the labors of the pioneer missionaries in Texas, New Mexico, Arizona and California. Would that the tireless Professor had among us imitators girding their loins for the task of unraveling for us the Catholic history of Louisiana in French and Spanish times. Though much nearer to us in point of time and space than the *Padres* who evangelized and civilized the southwest, are the early missionaries of Louisiana known as they should be? What do we know, for instance, of Father Valentin, the first resident pastor of St. Louis; of Father Hilary; of Father Guignes? May we not without irreverence apply to Catholic History the words of our Savior in reference to His and his Apostles' work of salvation: "The harvest is great, but the laborers are few"?

Too few, by far, indeed, especially when we ponder and meditate Dr. Lawrence F. Flick's statement that History's development in an age and in a people really is a fair criterion of the civilization of that age and people." "History as a Science" was the title of the Address delivered by the retiring President at the final Session of the Association. It was as inspiring as scholarly, and we are glad it has come out in pamphlet form, as it is deserving to be widely known. Leaving aside the considerations of the speaker on the nature of history, and its scientific character and treatment, we may be permitted to

quote here a few lines more directly germane to our purpose in these pages and the work and aims of our own *Historical Society*.

Intrinsically, history ranks with mathematics, medicine, and law in the fellowship of the sciences; but in development as a servant of mankind it has not kept pace with them. An explanation of this may be found in man's selfish nature and intellectual limitations. The value of history in the pursuit of happiness is equal to that of any of the other three, but the manner in which one can get that value is different. It comes to one as part of the whole mass of people in better government, better churchmanship, better society, and not as an individual, in more comfort, more pleasure, and more opportunity for self-advancement. Moreover the science of history does not lead to individual emolument, nor does its pursuit give a profitable avocation. It cannot even be followed successfully by an individual without the help of others. In its nature it is the work of many. One may put the grain in the bin, but many must garner the sheaves, thresh it from the straw and winnow out the chaff. It requires talent, patience, devotion, and a spirit of self-sacrifice, in the one who pursues it; enlightenment and understanding in those who encourage him...

Since the masses are the beneficiaries of history, the masses should carry the burden of its making. There are few who can be historians; there are not many who even can be assistant historians; but every educated intelligent man and woman can be a helper; and even the humblest person can contribute his mite. For history in action organization is essential. Its field is in societies, colleges and universities. In societies congenial spirits meet, create an historical atmosphere, and help each other. Societies also attract those who cannot themselves produce history, nor even assist those who can produce it, but are interested and willing to hold up the hands of those who can...

Here is an excellent plea for the existence of organizations such as ours. We cannot but endorse heartily, therefore, and make our own, the following words of Dr. Flick, which we make bold to use as an appeal to the zeal of our co-members of the *Catholic Historical Society of St. Louis* for securing a larger membership:

How shall the functions of our organization be performed? It takes money and men, women too, for such a programme. All of these are available, but they must be sought for in our large prosperous Catholic population. The first step is to get up a membership large and strong enough to give an adequate income for the work... Clergymen and ... laymen have joined our ranks; and many... of them would join if they understood the objects of the *Society* and were confronted with a programme which would appeal to them as worthy of their coöperation.

Do we, of the *Catholic Historical Society of St. Louis*, lack such a programme? Article III of the Society's Constitution, partly cited above, and that part of Article IV, which provides that the Society shall "take measures to procure original papers on subjects germane to its purpose; and, as often as convenient, publish or cause to be



published its transactions, papers, or works of historical value that may come under its control," are transparent enough. In just five years from now, St. Louis will hail the one hundredth anniversary of its erection into an independent Diocese. Is it not fitting that the date should be celebrated by something less fleeting than festivities, the memory of which scarcely outlasts the fragrance of the incense burned on this occasion? We want—would that be presuming too much?—that kind of memorial, which the poet declared *aere perennius*, for the work of the pen outlives all other human works: we want a History of Catholicity here in our midst, worthy of our Church and its founders, and its great past. "It takes money and men, and women too, for such a programme." Money, and men, and women,—all this is synonymous with greater membership. Money will permit to push actively the obscure work of quarrying the necessary materials, sifting them, dressing the stones as it were of the palace beautiful contemplated. To erect this palace, there must be the master mind of the architect coupled with the expert hand of the craftsman. "Who shall find a valiant *man*?" Money cannot create him; would that it could contribute to the thorough historical training of some young, energetic lover of our past, so as to render him capable of measuring himself with the task!...

The American Catholic Historical Association will follow the American Historical Association to St. Louis next winter. We shall, therefore, be given the opportunity to judge its work and progress at closer range, and the *Catholic Historical Society of St. Louis* will heartily extend to it the glad hand of welcome, and contribute to make its meeting pleasant and successful. We subjoin here the list of the officers elected at Washington for the year 1921: James J. Walsh, M. D., Ph. D., K. S. G., *President*; Rev. John J. Wynne, S. J., *First Vice-President*; Very Rev. M. S. Ryan, C.M., D. D., Ph. D., *Second Vice-President*; Right Rev. Msgr. T. C. O'Reilly, D.D., V.G., *Treasurer*; Rev. Peter Guilday, Ph. D., *Secretary*; Miss Frances Brauner, *Archivist*. The Executive Council includes the above mentioned officers, and, besides, Lawrence F. Flick, M. D., LL. D.; Carlton J. Hayes, Ph. D.; Rev. Charles L. Souvay, C.M., DD.; Very Rev. F. L. Gassler; David J. Champion, Esq.

From the pen of Very Rev. Victor F. O'Daniel, O.P., S. T. M., came forth a few months back, in a goodly volume of 473 pages, the *Life of The Right Rev. Edward Dominic Fenwick, O.P., Founder of the Dominicans in the United States, Pioneer Missionary in Kentucky, Apostle of Ohio, First Bishop of Cincinnati*. An earnest of the work had previously been given to the public in the form of three articles printed in the *Catholic Historical Review* (V, p. 156 ff.; p. 428 ff.; and VI, 13 ff. respectively), so that the appearance of the volume was eagerly awaited. Father O'Daniel, indeed, had, years before the publication of these articles, won a flattering reputation as a scholar and a writer; his name alone is high recommendation; we are not surprised, therefore, that the Most Rev. Archbishop of Cincinnati casting

about for a historian of that See, had no hesitation as to the choice of the person.

The first Bishop of Cincinnati was the Founder of the Dominicans in the United States: his Life, written by one of his spiritual sons, must naturally be a tribute of gratitude and love. Gratitude and love, and admiration, however, do not mean necessarily a warping of the writer's judgement; and if we must distrust the appreciations of an enemy, because they are tainted by his prejudices, which lead the most guarded to put unfair constructions upon acts and motives, yet the reverse is often untrue: indeed the appreciations of an historian in close sympathy with his subject are all the truer, because a friend, knowing better the secret motives of action, can judge more justly. Being a grateful admirer of Bishop Edw. D. Fenwick, therefore, qualified especially Father V. O'Daniel for his labor of love. Because it was to him a labor of love, he has spared no efforts in order that the picture drawn by his pen might prove in every point true to life. Well might he make his own the words of the inspired writer: "As to ourselves, indeed, in undertaking this work, we have taken in hand no easy task, yea rather a business full of watching and sweat" (11 Mach. ii, 27). The Bibliography printed at the end of the volume, imposing at it looks, especially the list of manuscript sources consulted, may not impress perhaps the general reader; but to the critical reader, particularly if he chances to be acquainted with some of these sources, the perusal of the Life of the Right Rev. Edw. D. Fenwick is a delight. Under every paragraph—we were about to say, every sentence,—he can detect the solid foundation of first hand documentary information; and he reads on the smoothly worked up narrative, being afforded all the while a constantly renewed enjoyment by the marshalling of the facts in powerful array, and the art with which the documents are weaved into the texture of the story. Still, as the volume is intended for the general cultured public, the author has refrained from loading the bottom of his pages with a stack of footnotes of no interest or use for his readers. The latter will thank him for not overpowering them by the formidable display of his undoubted scholarship; whilst the historian, professional or otherwise, will be flattered and pleased by this indirect invitation to recognize or divine for himself behind the screen of the text its rich and solid background.

If we insist that in Father O'Daniel's work, *materiam superat opus*, we do not mean for all that to belittle the outward merits of the volume: Neat appearance, clear type, careful print (we have noticed but two or three misprints in those four hundred and seventy pages), good paper; all these, which contribute to impress agreeably the reader, would not be worthy of mention, were it not that in the difficult times during which the book went through the press, they represent an achievement all the more remarkable that the price of the volume (\$3.50 net) would almost make us forget the H. C. L.

Father O'Daniel would accuse us of praising his book without having read it, were we to stop after these remarks. There are in it



a few—very few—blemishes; there are also some points on which, right or wrong, our judgment is at variance with his.

The name of the Vicar Apostolic of London is given as Poyntner. Now this may be right, and we confess to never seeing any authentic signature of the English prelate. We have doubts, though, and still think the name was Poynter. So did always write our Bishop Du Bourg; so did write also our Bishop Rosati; so did read Carl R. Fish, in his *Guide to the Materials for American History in Roman and other Italian Archives*; so did likewise read the secretaries of Propaganda when they annotated and filed his letters (at least in Vol. IV, of the *Scrittura Referite*). Somebody is certainly here at fault; but wherever the mistake is, it is very venial. Venial, too, is it to give the Christian name Peter to Father Barrière, the first companion of Father Badin in Ohio and Kentucky: we have seen his signature hundreds of times, and it is always Migl Berndo Barrière.

But these are petty flaws. Another is found in a footnote of p. 276, where the author speaks of Archbishop Maréchal's "well-known strong anti-Irish bias." As it stands, the statement is materially perfectly accurate; however, it is apt, we fear, to be misconstrued by the unwary. Archbishop Maréchal's anti-Irish bias was not, it seems, the outgrowth of racial prejudice—he apparently had no objection against priests of English extraction—but rather due to actual circumstances: Gallagher, Browne, Carbry and a few other ecclesiastical trouble-mongers of the time were from the Emerald Isle; other priests from Ireland behaved, as if, to use a homely phrase, "they owned the Church in America"; then again, the Archives of Propaganda afford abundant evidence of the tendency of the Irish clergy (in Ireland and Lisbon) to meddle with American ecclesiastical affairs,—a tendency which badly jostled the nerves not only of the Archbishop of Baltimore, but of other prelates as well.

A vexing question was almost regularly bound to arise, in these pioneer times, whenever the head of a Religious Order or Community was raised to the Episcopate: it came here between our Bishop Rosati and the priests of his Congregation, as it had come between Bishop E. D. Fenwick and the Dominicans. That, in these and similar cases, all parties were equally honest and working for an agreeable adjustment, is the unquestionable verdict dictated by the evidence brought forth: to state this is not to judge them charitably, but merely to be just. Now does not the historian of Bishop Fenwick strain somewhat the point when he describes the prelate, "pious, meek and just though he certainly was, rather too much inclined to get possession of the little property owned by his brethren" (p. 261, note)? The excuse adduced, namely, that "no doubt he was led to this by his straits, and felt that he was justified by the fact that most of what they had came through him," is, in the writer's mind, an extenuating circumstance, but no complete justification. We know that the adjustment of these temporal matters caused Bishop Fenwick painful anxieties of mind; not wishing to rely on his own judgment he consulted Bishop Du Bourg, who enjoyed the reputation of being a good theologian and



canonist. The answer of the latter is in the *Catholic Archives of America* (University of Notre Dame; Case: Archbishops and Bishops of New Orleans; the letter is dated April 22—no year is given, but it is apparently 1825); and the impression left upon us by this letter is that the Bishop of Cincinnati was rather inclined to scruple in his dealings with his Brethren of the Order over these temporal affairs.

Be this as may, we must now turn to the "ungrateful chapter" wherein the writer, "much against his liking," has dwelt at some length on the "unpleasantness" between the Dominicans and the early missionaries of Kentucky. Fathers Nerinckx and Badin. The first draft of this chapter, as published in the *Catholic Historical Review*, produced a painful impression of a number of readers who, however, had never thought hitherto of taking sides in the controversy. Father O'Daniel who, in his laudable desire not to envenom the debate, had refrained from using to the full all the documents bearing on the case, does not seem to have heard the buzzing roused about his ears; yet he has re-written in part and somewhat toned down this chapter and in this he has done well. We feel, however, he should have carried this work of revision and this toning down still farther.

Let it be well understood: the reviewer is no advocate of the theory that history should pass over in silence, or relegate to an obscure background the unflattering side of the life or character of her heroes. To him *Amicus Plato, Amicus Aristoteles, magis amica veritas*. Unpleasantness there was: then let unpleasantness be told. Father O'Daniel repeatedly takes to task Nerinckx's first historian for his tampering with the texts; we are with him in this: texts are texts, and should be respected. But in his love for truth, has he not forgotten a little the love for Plato and Aristotle? A more sympathetic understanding of Plato and Aristotle, Nerinckx and Badin in this instance, would have rendered his hand more gentle and deft; whereas we are afraid he may actually have somewhat irritated the wound, instead of soothing the pain. Has he sufficiently considered that insisting as he does on certain details of the "unpleasantness," was likely, in spite of his expostulations, and contrary to his intention, to cause "shock or scandal"? There is, in the American Church, a respectable body, a large, zealous and efficient religious Community holding in the deepest reverence the memory of Father Nerinckx, their founder: was it necessary, was it opportune, was it considerate to shatter this natural and well-placed feeling of filial piety? Should the "vindication of good men who have been unjustly maligned" be obtained at the cost of throwing such "a shadow on the names of two ambassadors of Christ," as casts, all protests of the writer notwithstanding, "serious reflection on their character"?

The "unpleasantness" grew out of two causes: Nerinckx's sinister opinion of the English Dominicans at Bornheim and the Jansenistic rigorism of the two missionaries. That Nerinckx credited too easily and absolutely evil reports about the Fathers of Bornheim, and that the opinion formed too readily from these slanderous aspersions warped and poisoned his judgment concerning his new neighbors of

St. Rose's, is but too true. Whether during his sojourn in Belgium (1816—1817) he was better informed, we cannot say; but certain it is that, later on, letters of his give unstinted praise to the labors and zeal of the Dominicans in Kentucky and Ohio. When, in 1820, Father Nerinckx was again in Europe, there was for some time question of his returning to America in company with Father Hill and the colony the latter expected to bring along. These are indications not to be overlooked. Granted that the Belgian priest had been, at an early period, led into error by idle gossip, and for some time was swayed in his judgment by prejudice, the above are clear hints that he was big-souled enough to change his views on finding out his credulity had been imposed upon.

We will grant, too, that Father Nerinckx' system of morality leaned towards severity, and, on that account, he must have been shocked at what he deemed laxity in the theology of the Dominicans. The Kentucky pioneers, good as they were, did not measure up with the charges of the Jesuits in Paraguay or even with the fervent Catholics of Belgium; and he missed the mark by adopting a Procrustean rule untempered by a wise appreciation of time, place, persons and circumstances.

Well does Maes bid us remember the indelible impression stamped upon Nerinckx' mind by the Revolution. While it has become the fashion to misname Jansenism the relative rigorism of the clergy of Continental Europe at the end of the XVIIIth century, as a matter of fact, Jansenistic doctrines had much less to do with the shaping of the current system of morality than the reaction against the baneful principles with which the French Encyclopedists had saturated the minds. Every reaction is likely to go beyond the extreme limits of the golden mean; this one did, and every clergyman educated in that atmosphere imbibed its spirit. An instance this we have in a paragraph of the famous letter sent by Bishop Flaget to the priests of Upper Louisiana, on February 8, 1816: "As the location of the See will mainly depend on the recommendation which we, Bishop Du Bourg and myself, will make, I am determined to oppose, with all my power, the selection of St. Louis, if it be true, what has been written to me, that a theatre was opened there." Shall we mention the sermon of the same prelate in September 1814, at Ste. Genevieve, Mo., against balls—"to the great astonishment of the dancers"? Fathers Nerinckx and Badin, just like Bishop Flaget, had read theology in those strong reaction times; and in the case of the former, we may be pardoned to remind Bishop Fenwick's historian, that Dens—and Billuart—were then the oracles in the Belgian Seminaries. The English Dominicans, by their insular education, steered clear from the continental drift of the moral teaching of the times; but were the others so completely blamable? Were they responsible for the theological training they had received? Are they, who were neither professional theologians, nor perfect, but simply good, earnest and zealous missionaries, to be censured because they were firm believers in the

absolute soundness of the theology they had been taught, and applied that theology in all its unbending sternness?

We know, there were circulating in this connection stories, some weird, some rather ludicrous of strange penances, extravagant abstinences, and the like. Such as are well authenticated evince the indisputed authority which the missionaries claimed over their flocks, but do not strike overmuch by their oddity. But are all the stories which gained currency well authenticated? We venture to say that everything would have gone much better, and a great deal of the "unpleasantness" been spared, had less credit been given on either side to interested meddlers. Should implicit faith have been attached then, and be attached to-day, to malcontent parishioners and penitents who had an axe to grind? Then again, we know that Father Nerinckx, in particular, could never speak English decently, and was often misunderstood. Did not mayhap some of the spiciest stories in circulation originate from misunderstandings? At any rate, a thorough cross-examination of the *witnesses*, was in order. Until it is done we feel justified in maintaining an attitude of skepticism.

To sum up, we shall say that a little more psychological insight would have, we are convinced, rendered the author more sympathetic to the *dramatis personae*, and enabled him to pen that chapter yet more deftly; the unpleasantness could not be blotted out, but none of those implicated in it should come out with a blotch on his escutcheon.

This long review of Father O'Daniels work will convince him, and our readers as well, of the importance which we attach to the volume. Even the long space we have devoted to criticism is an evidence of our appreciation. Mediocrity we cannot couple with his name; this may be our excuse for seeming to require of him nothing short of perfection.

In the statistics gathered by Bishop Rosati a. 1837 P. Van Assche, S. J., writes about S. Ferdinand's, Florissant, Mo.:

"Regarding the establishment of this mission or parish, it seems, no priest resided here before 1821.

Before that time, its administration was taken by the following priests: On June 5, 1792 began (viz. to baptize) Rev. P. J. Didier, and ceased (to baptize) Sept. 9, 1789.

Nov. 11, 1789, began: Rev. F. Lusson, Recollect; and ceased Oct. 15, 1804.

16, May 1806 began and left off Rev. J. Maxwell.

Dec. 2, 1806 began: Rev. Flynn; and ceased Dec. 21, 1807.

June 13, 1808 began the same Rev. J. Maxwell, and ceased the following day.

Dec. 28, 1808 began together: the Rev. Joseph Dunand, P. Bern. Langlais, and P. Urbain, Trappists; they left: Rev. Bern. Langlais and P. Urbain Nov. 29, 1811. Rev. Joseph Dunand left April 5, 1820.

On Oct. 11, 1821 began: Rev. Charles Lacroix and ceased June 4, 1823.



On June 4, 1823 began: Rev. P. Vanquickenborne, S. J.; he left Nov. 8, 1829.

Nov. 8, 1829, began: Rev. Jod. Van Asche, S. J., and ceased May 18, 1835.

May 18, 1835, began: Rev. Buschotts, S. J., and left Aug. 21, 1836.

Aug. 21, 1836 again began: Rev. P. Van Asche.

The Church of St. Ferdinand was consecrated Sept. 2, 1832."

The same statistics contain the following notes on the parish of Old Mines, Mo., from the pen of Rev. Peter Doutreluingne:

"As early as 1766 some families from the town of Ste. Genevieve settled in this place; in 1821 they built a small log church; the office of pastor (*curé*) was filled by the following priests: Rev. Pratte 1817—1822; then F. X. Dahmen 1822—1828. In the same year (1828) Rev. J. Bouillier was appointed the first permanent and residing pastor. In 1831 he began to construct a brick church, which was consecrated the same year. The Rev. Bouillier had the administration of this parish to the year 1836, when he was recalled."

P. Christian Hoecken, S. J., from St. Charles, Mo., writes to Bishop Rosati, Sept. 4, 1835:

"I attend the following missions:

1. near Marthasville.
2. In New Boston, a German City (*urbs!*) the German commenced to build it, 6 miles west of Marthasville.
3. Hancock Prairie, 6 miles from Missouri.
4. Near Columbia, near the river called Pursey.
5. Boonville, (Old Frain:ln) on the River.
6. In the City of Jefferson.
7. In the French village Cote-sans-Dessein.
8. About the little rivulet called "Bailey's Creek," three miles from the Missouri, 12 miles from the Gasconade.
9. Bourbeuse, 25 miles west (must be "east") of Bailey's Creek.
10. Washington, a German place.
11. Union, Franklin County.
12. About the rivulet, called "Mary-mac" (i. e. Meramec)."

School children of McLean County, North Dakota, will finance the purchase of the site of Fort Mandan where Captains Meriwether Lewis and William Clark spent the historic winter of 1804—5 with their expedition to the Pacific Coast. Each school will stage a dramatization of the story as furnished by the County Superintendent of Schools, the receipt to be used to cover the purchase, and the children will then give the site to the State for a State Park.

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## ABBREVIATIONS:

- ACQR *American Catholic Quarterly Review*, Philadelphia, Pa.  
 AD *Acta et Dieta*, published by the Catholic Historical Society of St. Paul, St. Paul, Minn.  
 Am *America*, publ. weekly by the America Press, New York City.  
 CHR *The Catholic Historical Review*, publ. quarterly by the Catholic University of America, Washington, D. C.  
 CP *The Church Progress*, St. Louis.  
 FR *The Fortnightly Review*, St. Louis, Mo.  
 HAHHR *The Hispanic American Historical Review*, published quarterly, Baltimore, Md.  
 HRS *Historical Records and Studies*, published by the United States Catholic Historical Society, New York.  
 ICHR *Illinois Catholic Historical Review*, publ. quarterly by the Illinois Catholic Historical Society, Chicago, Ill.  
 JISHS *Journal of the Illinois State Historical Society*, publ. quarterly by the Illinois State Historical Society, Springfield, Ill.  
 LHQ *Louisiana Historical Quarterly*, published by the Louisiana Historical Society, New Orleans, La.  
 MHM *Michigan History Magazine*, published quarterly by the Michigan Historical Commission, Lansing, Mich.  
 MinnHB *Minnesota History Bulletin*, published quarterly by the Minnesota Historical Society, St. Paul, Minn.  
 MoHR *The Missouri Historical Review*, publ. quarterly by the State Historical Society of Missouri, Columbia, Mo.  
 MVHR *The Mississippi Valley Historical Review*, publ. quarterly by the Mississippi Valley Historical Association, Lincoln, Neb.  
 PastBl *Pastoral-Blatt*, St. Louis, Mo.  
 RACHS *Records of the American Catholic Historical Society of Philadelphia*, publ. quarterly by the Society, Philadelphia, Pa.  
 TISHS *Transactions of the Illinois State Historical Society*, publ. by the Illinois State Historical Society, Springfield, Ill.  
 WMH *The Wisconsin Magazine of History*, published quarterly by the State Historical Society of Wisconsin, Menasha, Wis.  
 WW *The Western Watchman*, St. Louis, Mo.

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# DOCUMENTS FROM OUR ARCHIVES

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## CORRESPONDENCE OF BISHOP DU BOURG WITH PROPAGANDA

Before continuing the regular series of the correspondence exchanged between Bishop Du Bourg and the Congregation of Propaganda, we are inserting here a few letters, copies of which have reached us lately from Rome, that belong to the period already treated in these pages. These letters had either been overlooked by the Roman copyist, or are, for reasons sometimes hard to determine, placed in other Registers than that to which they chronologically belong. To minimize as much as possible the slight disorder thus introduced in the series, we assign to these various letters numbers referring them to their regular place in point of time. Our readers, we trust, will pardon us this disorder; but they will be glad to understand, and see, by the results, that the work of the *Catholic Historical Society of St. Louis*, of securing at home and abroad the sources of our History, is going on uninterrupted, despite the difficulties of the times.

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### XIII. A.

#### TO CARDINAL LITTA

##### *Prefect of Propaganda*<sup>1</sup>

Eminentissimis Patribus Sacrae Congregationis de Propaganda Fide

Ludovicus Guil. Du Bourg Episcopus Ludovic. in Foederatis Americae Sep. lis Statibus,

1. Humillime exponit nuper advenisse in superiores hujus Dioeceseos partes Rev. D. num Franciscum Celini,<sup>2</sup> alias Canonicum S. ti Spiritus Romae, nunc sacerdotem Congregationis Missionis, qui cum in illo Hospitali medicam artem didicerit, plurimum in his partibus Religioni prodesset, si sibi a S. ta Sede indulgeretur facultas praedictam artem exercendi, praesertim in agris et oppidis, ubi perdifficile est so-

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<sup>1</sup> Original in Archives of Propaganda. *Scritture Referite nei Congressi*. Cod. 4. *America Centrale: Dal Canada all' Istmo di Panama*. Dal 1818 a tto il 1820. Docum. 88.

lertem medicum invenire, et ubi propter incolarum paupertatem, optabile esset ut gratis ministrarentur medicinae consilia.

2. Inter facultates Episcopis missionum concessas, restringuntur ad *Catholicos tantum* dispensationes matrimoniales. Cum vero R. mus Epus Bardensis, ea restrictione retentus, renuisset ad matrimonium duas partes admittere, quarum una erat catholica, secus vero altera, propter interveniens cognationis impedimentum, et de eo Sac. Congregationem certiores fecisset, ab illa reprehensus est nimiae rigiditatis, qua factum erat ut ad iudicem saecularem, contrahendi causa, se stetissent. Dubium inde oratori oritur, utrum revocata censi debeat huiusmodi restrictio, quae procul dubio plurimis, iisque gravissimis difficultatibus, viam aperit. Dubium istud, eo potissimum confirmatur, quod nuper separatas facultates receperit orator, dispensandi *super impedimento disparitatis cultus*, etiam pro matrimoniis ineundis; et multo benignius erga Baptizatos procedendum sibi videtur quam erga infideles.

Eminentissimis Patribus, cum summa reverentia et submissione se inclinat

E.E. S.S.

Humillimus et obsequentissimus servus

✠ LUD. GUIL. Epus Ludov. s

Sti Ludovici, in agro Missouriiano

Sup. ris Louisianae, die Junii 7. a 1819.

### TRANSLATION

To Their Eminences the Cardinals of the S. Congregation of Propaganda,

Louis William Du Bourg, Bishop of Louisiana, in the United States of America,

1. Most humbly represents that there arrived recently in the Upper portion of this Diocese the Rev. Francis Cellini<sup>2</sup> formerly Canon of the Holy Ghost, Rome, now priest of the Congregation of the Mission. As this gentleman learned medicine in the hospital of the Holy Ghost, it would be of great benefit to Religion in these parts, if the Holy See would grant him permission to practice that art, especially in country districts and small villages, where it is next to impossible to find a competent physician, and where, owing to the people's poverty, it were to be desired that they could get gratuitously medical advice.<sup>3</sup>

<sup>2</sup> Although Bishop Du Bourg always writes the name 'Celini,' the proper spelling is 'Cellini.' On Father Francis Cellini, see Rev. J. Rothensteiner: *Chronicles of an Old Missouri Parish*, St. Louis, 1917, p. 14 and foll.

<sup>3</sup> The reply of Propaganda, dated December 11, 1819 (See ST. L. CATH. HIST. REVIEW, Vol. I, p. 310-311) granted the permission requested. How true was the situation here described by Bishop Du Bourg in support of his plea, we learn from a long letter of Father Rosati to Father Baccari, Vicar General of the C.M. in Rome, dated May 20, 1821: "The sick-calls are very fatiguing. They are the province of Father Cellini, who very often restores to the sick bodily



2. Among the faculties granted to the missionary Bishops, those concerning matrimonial dispensations contain this restriction: *for Catholics only*. Now, when the Right Rev. Bishop of Bardstown, acting on this restriction, refused to permit matrimony to two parties, one of whom was a Catholic, and the other not, owing to the presence of an impediment of relationship, the S. Congregation, advised of the fact, rebuked him for his excessive rigorism, which was the cause that the said couple went to get married before the judge. From that the petitioner is in doubt whether this restriction should be regarded as suppressed, for it most certainly gives rise to very many and very grave difficulties. This doubt is strenghtened still more by the fact that the petitioner received separate faculties to dispense from the impediment *disparitatis cultus*, even for marriages not yet contracted, and he is inclined to think that more leniency should be shown to baptized persons than to infidels.

To the Lords Cardinals is humbly tendered the most profound expression of the respect and submission of

Their Eminences'

Most humble and obedient servant

✠ LOUIS WM. Bishop of Louisiana

St. Louis, Territory of Missouri,  
in Upper Louisiana, June 7, 1819.

1820

#### XIX. A.

#### TO THE CARD. PREFECT OF PROPAGANDA <sup>1</sup>

Eminentissime Praefecte,

Praesentium lator est Ill.mus D. Angelus Inglesi Romanus . . . . .  
qui post longas peregrinationes Novam Aureliam appulsus, divino  
nutu se suaque Ecclesiae mancipare cum decrevisset, Sanctum Ludovicum se contulit, et post octo mensium probationem per quos admiranda

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health at the same time as the health of the soul, by means of the remedies which he dispenses gratis. He thereby renders a most important service to these poor people who would be utterly unable to call the Doctor, owing to the exorbitant fee of *thirty, forty, and even fifty Dollars* which they would have to pay if they called him only once from the nearest village" (The nearest Doctor was at St. Genevieve, twenty-four miles from the Barrens). This sad condition of things, partly coped with by the permission granted to Father Cellini, revived after his departure from the Seminary; and a few years later, Father Odin, writing to Father Cholleton, V. G., of Lyons, asked him to look for a good physician, who would be willing to settle at the Barrens.

<sup>1</sup> Original in Archives of Propaganda. *Atti di Congregazione* 1822 (June 3) *extra Summarium*, p. 927. This letter was written from St. Louis, on April 20 (1820), as we learn from the answer of Propaganda given on July 21 of the next year, and published in the *Review*, Vol. II, p. 145-147. Father Inglesi, ordained on March 20, 1820, had started, a few days later, for New Orleans, whence he was to sail for Europe. Evidently the letter was intended to reach him before he set out from Louisiana; and no doubt it did, as he did not sail until May, at the earliest.

praebuit virtutis specimina, seque mihi arctissimo necessitudinis vinculo devinxit, ad sacerdotium *sub titulo missionis* rite promotus est.

Quocirca Eminentiae Vestrae dubium proponere velim: = De promovendis advenis ad sacros ordines non satis inter Americanos praesules constat, archiepiscopo Baltimorensi aliter a caeteris sentiente. Hic enim juxta Constitutionem Innocentii XII, exigit decem annorum domicilium; caeteri vero judicant satis esse si se sacramento adstringant, et nullum sit dubium de eorum manendi voluntate. Communioni sententiae viam aperuit fel. record. Illmus Joan. Carroll Arch. Baltimor. cui subscripsimus fere omnes harum provinciarum Episcopi, duobus rationum momentis nixi: primum est necessitas harum missionum, paupertasque tum ecclesiarum, tum candidatorum quae non sinit eos gravissimis sumptibus per tot annos probationis subjacere.

2.um est quod inter canonicos ordinationis titulos adnumeretur *titulus Missionis*, videtur de eo perinde ac de *titulis partimonii, beneficii ac paupertatis* esse judicandum. — Cum igitur obtinuerit regula ut clericus alienae Diocesis possit legitime ordinari ab Episcopo Dioecesis ubi beneficium impetravit, ut Religionis vota nunquam<sup>2</sup>. . . quidem titulo Missionis dicendum? — Ad haec non parum roboris adjicere censemus, quod praefata Innoc. XII regula ad Catholica tantum regna dirigi videatur, et vix supponi possit eam fuisse tanti Pontificis mentem ut ad loca missionum extenderetur, ubi non sine gravissimis incommodis executioni mandari potest. — De hoc tamen sententiam S. ae Congr. is humiliter praestolamur, supplicantes ut si quid bona fide erravimus, nobis benigne condonet.

Aliud est dubium, quod me summis difficultatibus implicavit, et de quo forsán scriptis mentem suam aperire renuet Sac. haec Congregatio. Verum ad meae conscientiae pacem satis erit si nullo me vituperio afficiat. — Eminentiam Vestram latere non potest qua prudentia et longanimitate opus sit in administratione Ecclesiae Neo-Aurelianensis, ne forte cum abusus e medio tollere tentet Episcopus, auctoritatem suam contemptui exponat, et omnia evellat ecclesiasticae subordinationis et pacis germina. Inter varios autem abusus qui per longa hujus ecclesiae dissidia irrepsere, unus est qui plurimis SS. Pontificum constitutionibus ita adversatur, ut quo pacto silentium de eo servari liceret prorsus nescirem; satius tamen judicavi in opportuniora tempora ipsius correctionem differre, cum mihi constaret hanc in praesenti sine evidenti Religionis discrimine mandari non posse. — *Liberorum muratorum* conventicula adeo in florentissima hac civitate obtinuerunt, ut vix unum inter centum reperias qui iis nomen non dederit. Mos autem sensim invaluit ut mortuorum fratrum feretra in Ecclesias adsportentur, et inde ad coemeterium, cruce et clero praecedentibus ducentur, societatis insignibus onusta. Huic intolerabili abusui locum dedit ignorantia, ne pejus quid suspicer, Patris Antonii dudum parochiae illius Rectoris, aliorumque ejusdem farinae sacerdotum qui ad haec postrema tempora ipsi in sacro ministerio assistebant. Nuper vero, cum, Deo optimo favente, tres eximios presbyteros in eam ecclesiam inducere mihi prospere cesserit, repugnantibus illis contra flagrantem hanc Ecclesiasticae legis infractionem, persuasi, ut manum ad os admovent,

oculosque clauderent, certo sciens ipsos, si vel verbum proferrent, protinus ejiciendos, sicque spem omnem praescindendam res in melius aliquando convertendi.—Prudenti hac agendi ratione contigit ut sibi generalem existimationem conciliaverint, spesque bona affulgeat fore ut, remoto praesenti Rectore, possint huic et plurimis aliis malis convenientem afferre medicinam.

De his, caeterisque ad hanc Dioecesim attinentibus Rev.dum D. Inglesi audiri velim, quippe qui Dioecesis statum et hominum mentes sagacius exploravit et multa scitu digna docere, aut summopere utilia suggerere pro sua prudentia valet. Hic, postquam Romae prospexerit, consilium inivit per varios Europae partes novas in pauperrimae ipsius missionis subsidium eleemosynas colligere et Novam Aureliam se quantocius restituere, ubi alteram Ecclesiam pro catholicis anglicae linguae erigere, me suggerente, statuit. — Postulationes etiam episcoporum hujus americanae Confederationis, de erectione duarum novarum sedium episcopalium Sac. huic Congregationi proferet. —

### TRANSLATION

Your Eminence:—

The bearer of this letter is the Illustrious Rev. Angelo Inglesi, who, coming to New Orleans after much travelling, and resolved to devote himself and all his goods to the Church, reported to St. Louis, and after a probation of eight months, during which he gave remarkable marks of virtue, and became attached to me by the closest bonds of friendship, was regularly ordained to the priesthood *sub titulo Missionis*.

In this regard I wish to submit a doubt to Your Eminence. In the matter of promoting strangers to Sacred Orders, there is no sufficient unity of views among the American prelates. The Archbishop of Baltimore follows an opinion different from that of others: for he, according to the Constitution of Innocent XII, requires a domicile of ten years; all the others think it sufficient that the candidates bind themselves by oath, and that there be no doubt concerning their intention to remain permanently. This common opinion was advocated first by the late Most Rev. John Carroll, Archbishop of Baltimore, and practically all the Bishops of this country adopted it, basing their view on the following two reasons: first, the necessity of these missions and, second, the poverty of the churches and of the candidates as well, which does not allow the latter to bear the considerable expenses entailed by so many years of probation.

The second reason was that, as the *titulus Missionis* is numbered among the canonical titles of ordination, it would seem that it follows the same rules as the titles of patrimony, benefice, or poverty. Now as the rule is that a cleric of another Diocese may be lawfully ordained by the Bishop of the place where he has obtained a benefice, and that the vows of Religion never<sup>2</sup> . . . [was it not natural] to conclude the

<sup>2</sup> A word illegible.



same about the *titulus Missionis*? Furthermore we deemed it a strong argument that the aforesaid rule of Innocent XII seems to be laid down only for Catholic countries and that it could scarcely be supposed that that great Pontiff had ever in mind to extend this rule to the missionary countries, where it can be observed only with the greatest difficulty. However, we shall on this point wait humbly for the decision of the S. Congregation, and beseech it to pardon us if we made a mistake in good faith.<sup>3</sup>

There is another doubt, which has involved me in very great difficulties. Perhaps on this point the S. Congregation will not care to give its opinion in writing;<sup>4</sup> but it will be enough for the peace of my conscience if no blame is expressed. Your Eminence is undoubtedly well aware of how much prudence and forbearance is needed in administering the Church of New Orleans, lest, when the Bishop endeavors to suppress abuses, he expose authority to contempt, and uproot every germ of ecclesiastical subordination and of peace. Now among the abuses which have crept in, thanks to the divisions which have so long troubled this Church, there is one which is so directly in opposition with many Constitutions of the Sovereign Pontiffs, that I do not see how I could keep silence about it. Yet I thought it better to postpone its correction until more opportune times, when it was evident to me that I could not now proceed in the matter without putting certainly in jeopardy the interest of Religion. Such in this flourishing city is the popularity of the lodges of *Free Masons*, that you could find scarcely one man out of a hundred who does not belong to them. Now there has gradually developed the custom that, when one of the members of the Society dies, his coffin, covered with the insignia of the Society, is brought to the church, and thence to the cemetery, preceded by the cross and the clergy. The origin of this intolerable abuse is to be ascribed to the ignorance, not to say more, of Father Anthony, who has long been the Rector of this parish, and of other priests of the same ilk, who until recently were his assistants. But now, with the help of God, I have been able to put three excellent priests in that parish; as these, of course, were loath to countenance this flagrant infraction to the law of the Church, I have told them to say nothing, and not to pretend to see anything, for I know for sure that, should they utter a single word, they could be at once thrown out, and so would all hope or remedying things be nipped in the bud.<sup>5</sup> This policy of

<sup>3</sup> It will be recalled that the answer of Propaganda was an unqualified refusal to admit the plea set forth here by Bishop Du Bourg.

<sup>4</sup> The Bishop's surmise was right, if we are to judge from the fact that no documents from Propaganda that have been preserved say a word about this matter.

<sup>5</sup> All this matter is dealt with at length in one of the letters of Father Martial to his friend Billaud, at the French Embassy in Rome. As Father Martial was one of the "three excellent priests" placed at the Cathedral of New Orleans by Bishop Du Bourg, it cannot be without interest to learn the viewpoint of these priests. Thus he wrote on July 13, 1822: "Lamentations have been frequently addressed both by letters and by word of mouth to the virtuous Prelate (Bp. Du Bourg) who, whilst doing justice to the delicacy and true principles of

prudence has resulted in that they have won the esteem of all, so that there is hope that, when the present Rector is removed, proper remedy may be applied to this and many other evils.

Concerning these matters, and all the others touching this Diocese, I wish that Rev. Fr. Inglesi could be heard, as he is quite thoroughly conversant with the condition of the Diocese and public opinion here, and is able to tell many things worth knowing and to make prudent and most useful suggestions. When he has done in Rome, his intention is to go through the various countries of Europe to collect new alms for helping this most poor mission, then to come back as soon as possible to New Orleans, where he has decided at my suggestion to start a new parish for English speaking Catholics. He will present also to the S. Congregation the petitions of the Bishops of the United States in favor of the erection of two new Episcopal Sees.

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his priests could not help, however, advising them to continue, in regard to marriages, baptisms and burials, what had been practised heretofore, and to follow the crying abuses already established, taking upon himself the responsibility in the matter of Decrees of the Sovereign Pontiffs against freemasonry, duelling, concubinage, etc. Yet, despite of all this, conscience does not lose its rights, and very often one asks one's self: Are we building up, or pulling down, Religion in this country? For if, besides winking at dances, theatrical spectacles, disregard of fasting and abstinence, we must also bend on matters of discipline on which the decency of exterior worship depends, what will become of our ministry? .... Most of the people die without ever receiving the sacraments, and every single one of them is buried with the greatest pomp and noise, and the Church displays all her funeral luxury. You may not always be certain that the person was baptized, or you may have no doubt whatever but that he, or she, lived notoriously in concubinage. The Legislature permit themselves once in a while to pronounce divorce. The divorced parties marry again, at most before the civil magistrate; but the funerals always go the same way, and the priests are marched out. For usurers as well as for free-masons and apostates, the pomp is the same: *Subvenite, Sancti Dei; occurite angeli*, etc.; *Non intres in judicium cum servo tuo*, etc. For prostitute negroes and negresses, all the same. . . The trustees have that income for the Board: the priests are salaried by them, and must go on, even though they are murmuring and conscience protests loudly. Good Father Anthony consents to everything, never refused anything: who would act in opposition to such praiseworthy condescension? Hence he is beloved by everybody: his picture is everywhere, so great is the veneration in which he is held . . . " — From the above it is easy to understand how it may have been stated that Father Anthony de Sedella himself was a free-mason—a mere gratuitous assertion, however. The position of Bishop Du Bourg in regard to free-masonry was made infinitely more delicate, difficult and intricate by the fact that his own brother was at that time most prominent in Lodge-dom: he it was, indeed, if we are correctly informed, who organized the Grand Lodge of New Orleans, and was, for a number of years its Venerable.

## XXVIII. A.

## TO CARDINAL FONTANA,

*Prefect of Propaganda*<sup>1</sup>

Rmis et Dilectiss. is Fratribus et Collegis meis Bardensi, Mauri-  
castrensi et Cincinnatensi me supplex adjungo ad postulandam denuo  
erectionem novae Sedis in oppido *San-clarensi*, vulgo *Detroit* in agro  
Michigan cum annexa administratione *Agri Northwestensis*, et ad pro-  
ponendos ad eam occupandam — 1º loco Rev.m Benedictum Fenwick,  
sacerdotem Soc. Jesu benemeritissimum, annorum circiter quadraginta  
duorum, qui nunc Charlestown Vic. gen.lis et praecipue Pastoris, sub  
Episcopo, muneribus fungitur. Huic, praeter insignem facundiam,  
spectatissimas virtutes, et perfectam utriusque idiomatis gallici et  
anglici, quae in memoratis agris aequae vigent, peritiam, specialiter  
suffragatur quod in Marylandia, uno ex Americae statibus, natus fuerit  
et educatus.

2º loco *Principem Ruthenum* Rev. D. *Demetrium Augustinum de*  
*Galitzin*, sac. Cong.i, ut puto, nimis notum, quam ut in commendandi  
ejus virtutibus, sacrificiis et copiosa eruditione necesse sit immorari. Is,  
credo, quinquagesimum annum vix excedit. — In utrumvis horum ceci-  
derit S. Cong. is electio, certo scientes utrumque totis viribus Episco-  
patui repugnaturum, ut evitentur fastidiosae et periculosae [morae]  
necessarium censemus ut *Brevi Electionis* adjungatur *Mandatum Apos-  
tolicum*.

In conferenda caeteris sacra ordinatione, in posterum inhaerebo  
tenori Constit. is SS. DD. N. P. Innoc. XII. — Ut secus facerem me  
hactenus moverat exemplum venerandi Arch. i Baltimorensis D. Joannis  
Carroll, aliorumque Americae Antistitum, qui, re ad trutinam vocata,  
et coram optimae notae theologis mature discussa indicarunt, Americae  
et Asiae missionibus applicandam non esse dictam Constitutionem, eo  
potissimum fundamento nixi, quod cum ex una parte tribus canonicis  
*titulis Patrimonii, Beneficii et Paupertatis* additus subinde quartus  
fuerit, nempe *titulus Missionis*, idem de isto judicandum censebant  
quod de caeteris potestatem externos, saltem transmarinos, clericos  
ordinandi. — Ex altera vero parte, quod summa in his partibus opera-  
riorum inopia, evidens Religionis utilitas, et parvissimum, aut certe  
nullum, detrimentum quod ex paucis hujusmodi ordnationibus patie-  
bantur Europeanæ Ecclesiae, fortissimam gigneant praesumptionem,  
consensus propriorum Episcoporum. — Quidquid sit, et licet verear ne  
scrupulosa legis observatio multis gravissimisque incommodis missio-  
nes nostras subjiciat, oraculo Sanctae Sedis firmiter obtemperabo.

Accepi saecularisationem P. Francisci Em.lis Maynez et matrimo-  
niales dispensationes quas sollicitaveram, pro quibus amplissimas Sac-  
rae Congr. ni refero gratias. Et Deum O. M. pro sospitate et longa

<sup>1</sup> Original in Archives of Propaganda. *Scritture Referite nei Congressi*.  
Cod. VII. *America Centrale: Dal Canada all' Istmo di Panama*. 1821-1822.—  
This is the continuation of Letter XXVIII, of which we had only a summary,  
Vol. II, p. 148-150.



incolumitate Eminentiae Vestrae indesinenter deprecans, in amplexu  
sacrae purpuræ me cum debita humilitate profiteor

Eminentiae Vestrae

Novae Aureliae die Febr. 8.a 1822

Obsequentissimum et addictissimum famulum

LUD. GUIL. DU BOURG

Ep. Neo.-Aurel.

Eminentissimo

Card.li Fontana Praefecto

S. Congr. de Propaganda Fide.

### TRANSLATION

I unite with my Right Rev. Brothers and Colleagues the Bishops of Bardstown, Mauricastrum and Cincinnati, in humbly beseeching once more the erection of a new See in the town of *St. Clair (Detroit)*, in the *Territory of Michigan*, to which should be added the administration of the *Northwest Territory*; and likewise in proposing for that See:

In the first place, the Rev. Benedict Fenwick, S.J., a priest of great merit, about forty-two years old, who at present is Vicar General and Rector of Charleston, under the jurisdiction of the Bishop of that place. Besides his great eloquence, his uncommon virtues, and his perfect command of the two languages, French and English, spoken in the above-mentioned Territories, he has specially in his favor the fact that he was born and educated in Maryland, one of the States of America;

As second choice, the Russian Prince Rev. Demetrius Augustine de Galitzin, too well known, I think, to the S. Congregation to dispense me to expatiate on his virtues, the sacrifices he has made, and his great erudition. So far as I know, he is scarcely over fifty.

We know for sure that, whichever of the two is selected by the S. Congregation, he will resist strenuously his elevation to the Episcopate; we are, therefore, of opinion that, in order to avoid fastidious and dangerous delays, the *Brief of Election* should be accompanied by a *Mandatum Apostolicum*.

In conferring sacred Orders <sup>2</sup> I shall henceforth conform to the prescriptions of the Constitution of His Holiness Pope Innocent XII. Heretofore I did otherwise, after the example of the venerable Archbishop of Baltimore, Most Rev. John Carroll, and of the other American Prelates, who, after a thorough study and discussion of the matter before theologians of note, concluded that the said Constitution did not apply to America and Asia. What led them to this view was principally the fact that when to the three canonical titles of *Patrimony*,

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<sup>2</sup> This whole paragraph makes once more reference to the canonical question treated in the letter of April 20, 1820 (above), and is an answer to the reply of Card. Fontana on the Subject (See *ST. L. CATH. HIST. REVIEW*, Vol. II, p. 145-147).

*Benefice* and *Poverty*, a fourth was added, namely the *title of Mission*, they thought that this title, just like the other three, implied for them the faculty of ordaining alien clerics, at least from overseas. On the other hand, the extreme scarcity of laborers here in this country, the evident utility to Religion, and the very little, if any, detriment caused to the Churches of Europe by these ordinations, which are not frequent, contributed powerfully to presume the consent of the Bishops of such candidates. However this may be, and although I am not without misgivings that the scrupulous observance of the law may be the occasion of many and very grave inconveniences for our missions, I shall abide unswervingly by the pronouncement of the Holy See.

I have received the secularization papers of Father Francis Em. Maynez, and the matrimonial dispensations I had solicited; for these I wish to extend profuse thanks to the S. Congregation. Praying Almighty God unceasingly to keep Your Eminence in good health and to spare you a long time, I kiss the sacred purple and with the proper sentiments of humility sign myself

Your Eminence's

Most respectful and devoted Servant

LOUIS WM. DU BOURG,  
Bp. of New Orl.

New Orleans, February 8, 1822.

To His Eminence

Card. Fontana, Prefect

of the S. Congregation of Propaganda.

### XXX. A.

#### TO THE CARD. PREFECT OF PROPAGANDA<sup>1</sup>

Eminentissime Praefecte,

Etsi jam pluries Sacram Congr.m importunis forsan expostulationibus lacessiverim, ne in erigenda nova Sede pro Superiori Louisiana praecipiter ageret, quiescere non potest mens mea quin denuo idem argumentum refricem, donec certior fiam preces meas benignius acceptas esse. Non parva siquidem res est de qua agitur, nihil certe minus quam tota subversio religiosi aedificii quod tanto cum labore in his regionibus coepit assurgere. Jam quippe notum feci Sacrae Congr.

<sup>1</sup> Original in Archives of Propaganda. *Atti di Congregazione*. 1823, p. 239. — There is reason to believe that, even though this letter bears the date, October 1, it is the same as mentioned by Bishop Du Bourg writing to Father Rosati, from St. Louis, on September 11: "I have written again to stop the division of the Diocese, as premature. My letter is a very strong plea. It is the fruit of the most serious reflections; and my soul is much more quiet since I wrote it. A Coadjutor is, and will be for a long time, the only thing we need. Fortunately, even in case the division were already made, I am sure that Father B. would not accept the appointment." If this surmise as to the identity of the letter be founded, then we should conclude that the prelate gave himself some more time for reflection, since he decided to send his plea only three weeks after composing it.

talem esse in iis rerum omnium inopiam, ut ne vel una parochia uni sacerdoti sustentando sufficiat, et ut Episcopus sibi, suoque clero et seminario, ab inferioris Louisianae eleemosynis praecipue annonam hactenus traxerit. Quod si scindatur spirituale illud vinculum quo ambae partes sub uno eodemque Pastore nectuntur planum est protinus cessatura subsidia, et deficiente pane, tum Episcopum, tum inferiores ministros alio pro alimoniis se recepturos. — His, in diversis epistolis latius immoratus sum, et fateor mihi admirationem facere quod Sacra Congr.o ne verbo quidem tam validam objectionem removere aut solvere tentaverit, praesertim cum ea semper mens Ecclesiae fuerit ut nunquam erigeretur Sedes Episcopalis, priusquam aliquo saltem modo Episcopali mensae provisum fuisset. Addidi etiam, quod, si differatur divisio, spes est bene fundata fore ut, decursu temporis, possessiones quas in Statu Missourienti ad mensam episcopalem acquisivi, quaeque hactenus exiguum valde proventum afferunt, ita fructiferas facere possin, ut novae Sedis sustentationi sufficiant. Interim vero toti Louisianae unum Episcopum abunde fore, si Coadjutorem laboris et sollicitudinis obtineat, quem nescio cur ipsi denegandum, cum aliis Episcopis, huiusmodi opis minus indigis, promptius fuerit concessa.

2. De his, ut sibi melius placuerit, statuere Sacra Congregatio. Quod ad me spectat, ita persuasum habeo praefatam divisionem, in praesenti rerum conditione, Religionis exitio versuram, ut consensum quem jam in id dederam penitus nunc revocem, paratus etiam pro totius jurisdictionis meae abdicatione apud Sanctam Sedem postulare potiusquam praedictae Sedis erectioni manum utcumque praebere. Quam sane mentis meae determinationem confido non esse ambitioni aut pervicaciae tribuendam. Si solum considerare velit Sacra Congregatio nedum aliquid utilitatis mihi ex conservatione superioris Louisianae proveniat, nihil me ex ea nisi laboris et sollicitudinis incrementum recipere, sed me urget Religionis utilitas, de qua, ut opinor, optima mihi subest opportunitas judicandi. His mature perpensis spero Sacram Cong., posthabita ad praesens proposita divisione, (salva semper institutione novae Sedis pro Alabama et Floridensi Agro) de Coadjutore mihi quamprimum concedendo nunc solum cogitaturam.

3. Ad munus hoc implendum jam aetate nimis provectus, viribusque fractus Rev. D. Sibourd. Quod D. Rossetti Mediolanensem iterata jam vice mihi ad Episcopatum proposuerit Sacra Congr., satis arguit ipsi minus notum fuisse hunc sacerdotem, Praeterquam enim ita corpore deformis est, ut ipsius aspectus risum Americanis moveret, profunda tum humanarum, tum divinarum literarum incitia laborat, gallici et angli Idiomatum aequae rudis. Sed quod pejus est, jam duobus retro annis, summo omnium nostrum dolore et molestia in vesaniam penitus actus est, se Regem Angliae sibi fingens, pudoris aequae ac Religionis aequae oblitus. Tandem post annum integrum in hoc deplorabili statu exactum, mente partim recuperata, in patriam regredi voluit, ubi eum nunc incolumem appulisse confido.

LUD. GUIL. Ep. Neo-Aurel.

S. Ludovici in Statu  
Missouriano, Octob. 1. An. 1822.



## TRANSLATION

Your Eminence:—

Repeatedly I have bothered the S. Congregation with my importunate requests against precipitation on its part in the erection of a new Diocese in Upper Louisiana. Nevertheless my mind will not be at rest, unless I rehash once more the same plea, and until I have the certainty that my prayers are kindly heeded. The matter at stake is, indeed, of the greatest importance, as it entails no less than the complete downfall of the religious edifice which has begun to rise in that territory at the cost of so much labor. I have already told the S. Congregation that there is such a lack of everything, that not one parish can afford maintenance to a single priest, and that the Bishop has, thus far, drawn his support, and that of his priests and his Seminary, mainly from the offerings of Lower Louisiana. Should the spiritual bond which unites both parts under one and the same Pastor be severed, at once clearly the means of support will cease to be forthcoming; and for sheer lack of bread, the Bishop and the clergy will have to go elsewhere to get their support. I have dwelt at some length on this consideration in various letters; and I must say that I wonder why the S. Congregation did not bring forward a single word to remove or solve such a strong objection; indeed I am wondering all the more, because the policy of the Church has always been never to create an Episcopal See before some provision at least was made for the Bishop's maintenance. I added, moreover, that, if the division were postponed, there was a well-founded hope that, in the course of time, the properties which I have bought in Missouri for the Bishop's maintenance, and which hitherto have yielded only a very small income, might be made to bring revenues sufficient for the support of the new See. Meanwhile, one Bishop is enough for the whole of Louisiana, if he can have a Coadjutor to help him in his labors and solicitude: why this help should be denied him, whilst it has been readily given to others less in need than he, I am at a loss to realize.

2. This affair the S. Congregation will settle as it pleases. As to me, I am so thoroughly convinced that this division at present, will turn out to the detriment of Religion, that I revoke absolutely the consent, I had given to it, and am ready to ask the Holy See to accept my resignation from all my jurisdiction, rather than to lend a hand in any way whatever to the erection of the intended new See. I trust that this determination on my part shall not be attributed to ambition or stubbornness. For if the S. Congregation but adverts to the fact that my keeping Upper Louisiana, far from being to me of any kind of help, is, on the contrary, only a source of trouble and solicitude, it will understand that I am moved by no other motive than the good of Religion, which I am, I think, in an excellent position to appreciate. I hope that the S. Congregation, after mature reflection, will set aside the division now proposed (not, however, the creation of a new See for Alabama and the territory of Florida), and think only of giving me as soon as possible a Coadjutor.

3. To discharge this office, the Rev. Mr. Sibourd is now too old and impotent. As to Father Rossetti, from Milan, the fact that the S. Congregation has twice already proposed him to me as Coadjutor, is clear enough evidence that this priest is very little known to it. For, besides being disgraced by a bodily deformity that would make the mere sight of him an object of ridicule to our Americans, he is woefully devoid of all culture either profane or ecclesiastical, and incapable to speak either French or English. But there is still worse: two years ago, to the extreme sorrow and annoyance of us all, he became completely insane, believing he was the King of England, and forgetful of all rules of decency and Religion. Finally, after a whole year spent in this deplorable condition, as he partly recovered his mind, he wished to go back to his native country, where I trust he must, at the time of this writing, have arrived safely.

✠ LOUIS WM. Bp. of New Orl.

St. Loius, Mo., October 1, 1822.

With this letter we resume the regular chronological order of this correspondence.

## XXXII

TO FR. P. BORGNA, C. M.

*Assistant at the Cathedral, New Orleans.*<sup>1</sup>

Washington, le 27 Fév. 1823.

Je viens de recevoir, Mon cher Ami, votre lettre du 21 Janvier. J'approuve votre voyage: mais ne venez pas me chercher ici, où je ne serai plus. Je vous donne de loin ma bénédiction—partez en droiture, s'il est possible, pour Livourne, pour éviter les fraix; voici les avis que j'ai à vous donner.

1° Pour votre âme n'oubliez pas vos pratiques spirituelles, *et in omnibus exhibe te sicut Dei ministrum.*

2° Dans l'intérêt de la Mission, voyagez *incognito*, autant que possible, point de quêtes publiques.

3° Ne nous menez aucun prêtre; si ce n'est deux ou trois bons Missionnaires de votre Congrégation, capables de relever Mr. Rosati. Vous savez les qualités qu'ils doivent avoir: une grande douceur sur tout, point de rigorisme, et quelque chose d'engageant dans leurs manières.

<sup>1</sup> Strictly speaking, this letter, as is clear from the subscription, does not belong to the Correspondence of Bishop Du Bourg with Propaganda. However its finds naturally its place here, as Father Borgna — though he did not go to Europe for that purpose—was to be the agent and spokesman of the Bishop with the S. Congregation, and he was directed to leave at least a copy of this letter with the Cardinal Prefect. He indeed left the original, which is now in the Archives of Propaganda, *Scrittura Referite nei Congressi*. Codice 8. *America Centrale*. Dal Canada all Istmo di Panama. Dal 1823 a tto il 1826.

4° Faites connoître au Card. Préfet par quels artifices ce malheureux Inglesi m'a séduit moi, Mr. De Andreis et tous ceux, prêtres ou laïques, qui l'ont connu ici. Dites que je reconnois mon erreur et la déplore; et que telle est la confusion et la douleur où cette triste découverte me plonge, que j'ai été tenté plusieurs fois de solliciter de Sa Sainteté la permission de me retirer pour pleurer cette faute; que le seule crainte de voir mon Diocèse perdu par cette demande m'a retenu; mais que si Son Eminence juge, convenable de me décharger d'une place, dont je me suis rendu indigne par une si haute imprudence, je suis prêt à me démettre, et je lui en aurai la plus vive reconnaissance.

Qui que ce soit qui vous parle cette triste affaire, ne craignez pas de desavouer ce malheureux imposteur, et de peindre la désolation où il me plonge.

5° Au milieu de ces grands sujets d'affliction, Dieu me ménage des consolations extraordinaires, qui me font croire que mes fautes ont trouvé grâce devant lui, à cause de ma bonne intention. N'en parlez à *personne* à la Louisiane, ni et Europe, excepté à votre Supérieur et au Card Préfet.—*La première* est le succès de mes démarches auprès du Gouvernement Américain, pour l'Etablissement d'une Mission indienne à *Council Bluff*, où se trouve une garnison en grande partie catholique.—Le Gouvernement accorde \$800 par an pour quatre Missionnaires, et il payera les  $\frac{2}{3}$  des fraix d'établissement ainsi que de l'éducation des jeunes Indiens.—J'avois pensé à donner cette Mission à Votre Compagnie, mais elle est et sera longtemps trop peu nombreuse pour s'en charger. Les Jésuites vont la prendre: ils me donnent à cet effet deux excellens Prêtres et deux frères catéchistes. *Council Bluff* est à peu près à 1000 milles de l'embouchure du Missouri. Les Missionnaires partiront sous deux ou trois semaines. — *La seconde*, qui a trait à l'établissement Episcopal à la N.lle Orléans, est la cession que viennent de me faire les dames Ursulines de cette Ville de leur *Couvent, Eglise et dépendances*, dont j'aurai possession aussitôt qu'elles seront transférées.—J'ai obtenu à cet effet du Gouvernement main levée de toutes ses prétentions sur le terrain de cet Etablissement. Vous sentez tous les avantages qu cette collocation donnera à l'Evéque. L'Eglise seule, qui, et abbatant toutes les cloisons et murs dont elle partagée, sera un grand vaisseau, lui sera d'une ressource infinie. — La grande maison offre tous les logemens nécessaires pour Collège, Séminaire, etc. Et vous imaginez bien que dans mes plans sur cet objet, c'est sur votre Congrégation que je fonde mes espérances. Voilà par conséquent pour elle *magnum ostium apertum*. —J'ai senti dès lors la nécessité de la renforcer, par tous les moyens, de bons sujets, capables de tout et en cela j'ai eu un succès qui passe toutes mes espérances et c'est là *ma troisième consolation*. J'ai lieu de croire qu'avant six mois elle recevra une recrue de 5 ou 6 sujets au moins, peut-être dix, presque tous formés, possédant bien l'anglois et le françois; et ayant fait une partie de leur Théologie. La Providence m'a fait arriver ici pour y decouvrir une mine. Et afin que ceci ne soit pas une énigme pour vous, et pour les Supérieurs, voici tout uniment ce que c'est. Les Jésuites se trouvant obérés d'une dette énorme qui les oblige à arrêter



toute dépense, ont résolu de dissoudre leur Noviciat, composé de sept sujets flamands, dont plusieurs d'un grand mérite; ils m'ont proposé de me charger de ceux, qui, dans l'impossibilité d'entrer dans leur Société, voudraient s'engager dans la vôtre. Ils se chargent de payer la dépense de leur transport. J'irai demain ou après visiter le Noviciat, et faire choix de 3 ou 4 des meilleurs. Il y a dans un autre quartier un Prêtre de cinquante ans, plein de talent et d'expérience dans la direction et l'enseignement, qui m'a communiqué son désir d'entrer dans votre société avec deux ou quatre excellens jeunes ecclésiastiques formés par lui à la vertu et aux sciences, tous avancés dans leur Théologie. Ceci n'est pas encore aussi assuré que l'autre; mais je crois qu'il aura lieu.—Enfin quelques bons sujets, de mon Diocèse, soit Prêtres, soit Séminaristes outre ceux qui s'en sont déjà ouverts à M.<sup>r</sup> Rosati, sont probablement prêts à se réunir. Ces détails convaincront vos Supérieurs de l'importance de cet Etablissement, et de la nécessité de faire un dernier sacrifice et hommes de mérite pour le consolider.

6° Priez votre Supérieur de vous donner communication des lettres que je lui ai fait passer pour la Propagande, avec prière d'en soigner et d'en presser les demandes. Une d'elles est la suspension de la division du Diocèse. Vous savez aussi bien que moi que le diviser aujourd'hui seroit détruire au moins la partie Supérieure. J'ai demandé 3 ans pour consentir à cette division. Il ne vous sera pas difficile de faire comprendre au Card.<sup>l</sup> Préfet, la nécessité d'obtempérer à cette demande, où il est bien évident que loin d'avoir un intérêt personnel, je ne peux avoir qu'un surcroît de très vives sollicitudes. En tout état de cause, ce seroit à la N.<sup>lle</sup> Orléans que je me fixerai comme le chef-lieu du Diocèse, et le titre de mon Siège. On demandera peut-être pourquoi je ne l'ai pas fait plutôt. Vous en savez bien les raisons, et Dieu a permis que ces raisons existassent pour me mettre dans le cas d'aller préparer pour le Missouri et les quartiers Supérieurs la voie à l'établissement d'un Siège Episcopal, qui sans cela n'auroit jamais pu s'y établir, et au défaut duquel la Religion auroit infailliblement péri dans cet immense quartier, lequel offre une si vaste et si intéressante perspective à l'imagination même la moins ardente.—Ma seconde demande étoit qu'on me donnât M.<sup>r</sup> Rosati pour Coadjuteur, en le continuant chef de votre Compagnie jusqu'à ce qu'il pût être dignement remplacé et cette qualité. Le Diocèse ne pouvant être divisé de longtemps, vous sentez par expérience que j'ai absolument besoin d'un Coadjuteur dans l'intervalle, car l'absence de l'Evêque est le plus grand des maux sur l'un comme sur l'autre point et il ne peut être à la fois sur les deux. Mon Coadjuteur résideroit au Séminaire, et d'où il iroit de tems à autre visiter St. Louis et les autres paroisses. Si à l'époque où tout sera prêt pour l'érection du Siège à St. Louis, on veut y nommer M.<sup>r</sup> Rosati, je ne m'y opposerai pas certainement—après tout si l'on craint de lui donner le titre de Coadjuteur, qu'on le fasse Evêque *in partibus*, et mon *Grand Vicaire pour toute la Haute Louisiane* comme on a fait dernièrement pour l'évêque de Québec.—Travaillez aussi à cela.—Enfin ma troisième demande étoit que la Propagande pourvût à la dotation du Siège de la N. Orl. en faisant un règle-

*ment motivé*, pour obliger les Prêtres employés dans le saint Ministère à payer à l'Evêque la dime de leurs revenus fixes et casuels, sauf le cas d'impossibilité dont l'Evêque seroit le juge. Vous savez que l'Evêque n'a absolument rien, que ce qu'il plaît à nos bonnes Ursulines de lui donner, chose très précaire et très insuffisante pour ses pressans besoins, et pour ses charges multipliées, pendant que la plupart des prêtres jouissent d'un bon revenu. Dans ce plan de taxation d'un dixième, chacun payeroit en proportion de ses moyens. Il en est peu qui ne pussent facilement en économiser un Dixième. J'avois encore demandé qu'on engageât les Ursulines à céder leur Couvent à l'Evêque à l'époque de leur translation. Mais elles ont prévenu d'elles-mêmes cette demande. Je viens de recevoir l'acte de cette donation pour moi et mes successeurs, signé de toutes les religieuses vocales sans exception — Pénétrez-vous bien de tous les articles de cette lettre. Traduisez-la en Italien, pour la communiquer à *qui de droit*, et ne négligez aucune démarche pour obtenir tout ce que je demande. 1° 3, au moins 2 Prêtres de votre Congrégation. 2° Suspension de la division de mon Diocèse. 3° Nomination de M.r R. pour mon Coadjuteur, au moins pour mon grand Vicaire pour la partie supérieure du Diocèse avec un *titre Episcopale in partibus*. 4° Règlement pour la taxation d'un dixième sur tous les revenus provenans du saint Ministère pour la Mense Episcopale de la N<sup>lle</sup> Orléans. Faites—vous aider en tout cela par votre respectable Supérieur, que je remercie des avis qu'il m'a donnés sur M.r Inglesi, et le l'envoi d ucorps du *Saint Simplicius* Martyr. Malheureusement le bâtiment qui l'apportoit a été pris par des Corsaires et mené à Porto-Rico. J'écrirai pour recouvrer cette sainte Relique. 5° Je viens d'avoir avis de Mr. Sibourd que Mr. *Charles Devr. Rome* de la Nouv. Orléans venoit d'épouser sa nièce *Marie Thérèse Vion*, sur une permission de la législature, et qu'il n'avoit pas déclaré cette circonstance au curé (le P. Antoine), qui les a mariés sans en avoir connoissance. Tâchez d'obtenir dispense, ou même au besoin *sanationem in radice*: car le mariage est indissoluble au civil.

Je compte absolument, mon cher ami, sur votre retour pour l'automne, si Dieu vous conserve. Ce seroit manquer à tous vos devoirs que de nous faire faux bond, et vous auriez sujet de craindre d'avoir à en rendre un compte sérieux au tribunal de Dieu; car autant les suites de votre démarche peuvent être favorables à la Religion, autant votre défection lui seroit funeste.

6° Veuillez exposer aussi que les mariages entre Cousins germains étant très fréquens dans ce Diocèse, je suis presque à bout des *cas* pour lesquels j'ai la faculté de dispenser. Demandez en conséquence une extension de cette faculté pour *cent* cas, si vous pouvez l'obtenir—au moins pour *cinquante*, qui seront bientôt usés. Je répète que vous devez éviter de vous charger d'aucun autre sujet que les 2 ou 3 ci-dessus désignés pour éviter le frais car je suis fort en dette.

7° Et à propos de cela, informez S. E. le Cardinal Consalvi que j'ai reçu les mille *écus* qu'il a chargé Mr. Pointer Vic Apost. de Londres de me faire passer; mais que je supplie instamment S. E. de m'envoyer par la même voye les autres *trois mille écus*, faisant l'appoint



de 4,000 que Sa Sainteté a eu la bonté de m'accorder, et sur lesquels j'ai dû compter pour me libérer. J'ai eu l'honneur de lui en écrire mais veuillez en presser l'exécution. Car le terme de mes engagemens s'approche. Je n'ai que jusqu'au mois d'Octobre de cette année. Il est donc urgent de faire compter cette somme sans délai. Elle est destinée à parfaire le paiement des 2 fermes de Florissant et de la Rivière des Pères, sur lesquelles doit reposer une grande partie de la mense Episcopale de St. Louis. Je ne demande rien de cela pour le Siège qui doit *me rester*. Vous pouvez vous figurer les dépenses que j'ai déjà fait pour cette partie sup. de mon Diocèse, soit au Séminaire ou à St. Louis.

Soyez extrêmement prudent dans vos communications. Mais n'ayez aucune réserve pour S.E. le Card Préfet et pour votre Supérieur. Donnez-leur à chacun copie en Italien de toute cette lettre, et si Son Em. vous demande l'original, remettez le entre ses mains.

Allez vous prosterner en mon nom aux piés de Sa Sainteté, priez-le de me pardonner mes fautes, qui ont été l'effet de la surprise. Remerciez-le de ses bontés pour moi et demandez lui Sa bénédiction pour moi et mon troupeau. Je vous donne la mienne de tout mon coeur, Mon très cher ami, et je prie Dieu, qu'il envoie son ange pour vous accompagner *euntem et redeuntem*.

✠ L. GUIL. Ev. de la Nouv. Orléans.

Tâchez de faire, sans dépenses, *una gran raccolta de Crocifissi, Immagini et corone*. Je crois qu'il sera très sage de prendre un passeport américain. Je vous recommanderois aussi de revenir par New York dans la crainte des Pirates, quoique ce soit une augmentation de dépenses d'au moins 100 gourdes par personne. Mais le danger est trop inquiétant pour que cette dépense doive arrêter pour s'y soustraire, dussiez-vous vous rendre à Philad. par de steamboat, de là par la diligence à *Wheeling*, de là par steamboat à Louisville où vous en trouverez un pour Ste. Genevieve. Je présume que vous serez bien aise d'emmener vos Mess. au Séminaire.

J'approuve votre remplacement par Mr. *Acquaroni* jusqu'à votre retour. J'ai écrit pour retirer Mr. Pottini au Séminaire, il y a déjà au moins 15 jours; et j'ai prié Mr. R. d'envoyer Mr. Rosti à sa place. Sous peu j'aurai quelques prêtres de plus pour renforcer les postes.

Priez pour moi, mon ami Mon âme est plongée dans l'amertume : mais mon courage se soutient. Dieu a permis mes fautes pour m'humilier. Que son Saint nom soit béni. S'il vut m'envoyer de nouvelles afflictions, auxquelles je m'attens, demandez-lui de soutenir en proportion mon courage et ma résignation. Mes compliments affectueux à vos chers Collègues.

Je vous réitère l'assurance de mon resp.x et bien tendre attachement.

✠ L. GUIL. Ev. de la Nouv. Orléans.

Ayez grand soin de cette lettre. Je crains vos distractions. Gardez-la sous clef, et ne manquez pas de l'emporter avec vous dans un portefeuille.



## TRANSLATION

Washington, February 27, 1823.

I have just received, my Dear Friend, your letter of January 21. I approve of your journey; but do not come to look for me here, where I shall not be any more. I give you my blessing from afar. Go straightway, if you can, to Leghorn, in order to avoid expenses. Here is the advice I have to give you.

1. For your soul, do not forget your spiritual exercises, *et in omnibus exhibe te sicut Dei ministrum*.<sup>2</sup>

2. In the interest of the Mission, travel *incognito*, as much as you can; no public collections.

3. Bring us not priests except two or three good missionaries of your Congregation, capable to relieve Father Rosati. You know the qualifications they must have: above all a great mansuetude; no rigorism, and something attractive in their manners.

4. Make known to the Card. Prefect by what artifices the notorious Inglesi magnetized me, and Father De Andreis and all, both priests and lay people, who knew him here, Say that I acknowledge my mistake and deplore it<sup>3</sup>; and that such is the confusion and the sorrow into which this sad disclosure has plunged me, that I have been several times tempted to beseech His Holiness permission to retire in order that I may bewail this fault; that the sole fear to see my Diocese lost by that request prevented me; but that if His Eminence deems it fit to relieve me of a place, of which I made myself unworthy by such a great imprudence, I am ready to resign, and will be most thankful to him.

Whoever speaks to you of this sad affair, have no hesitation to disown the wretched impostor, and to depict the sorrow wherein he has plunged me.

5. In the midst of those great subjects of affliction, God has kept in store for me extraordinary consolations, which lead me to believe that my faults have found mercy before Him, on account of my good intention. Do not mention this to *anybody* in Louisiana, or in Europe, save to your Superior<sup>4</sup> and the Card. Prefect.—*The first* is the success of my instances with the American Government in regard to the establishment of an Indian mission at *Council Bluffs*, where there is a military post made up mostly of Catholics. The Government grants \$800 yearly for four missionaries; and, it will defray two-thirds of the outlay and of the education of the young Indians. It had been my

<sup>2</sup> "In all things exhibit yourself as the minister of God,"—an adaptation of II Cor. vi, 4.

<sup>3</sup> The eyes of Bishop Du Bourg were finally opened upon the true worth of Inglesi at the end of January or the beginning of February 1823. Two letters of his to his brother Louis, at Bordeaux, the first dated February 6, and the second February 10, express his feelings when doubts had become impossible. From the sequel of this letter to Father Borgna, it appears that the communications of Father Baccari, Vicar General of the Congr. of the Mission in Rome, were very instrumental in removing the scales from the prelate's eyes.

<sup>4</sup> Father Baccari.

intention to give this mission to your Congregation; but it is and shall be yet for a long time too poor in subjects to be able to take it. The Jesuits are going to take it<sup>5</sup>: they are giving me for this purpose two excellent priests and two lay-brothers to teach catechism. *Council Bluffs* is situated at about a thousand miles from the mouth of the Missouri river. The missionaries will start in two or three weeks. — *The second* consolation, which is about the Bishop's establishment in New Orleans, is the donation which the Ursuline nuns of that city have just made to me of their Convent, Church and dependencies, of which I shall enter into possession as soon as they move out. To this effect I have obtained from the Government withdrawal of all its claims upon that property. You may easily realize all the advantages which will accrue to the Bishop from that location. The church alone, which, when all the walls and partitions that divide it are pulled down, will be a spacious building, shall be for him an invaluable asset. The big house affords all the halls necessary for a college, Seminary, etc. And you may well imagine that in my plans about this matter, it is on your Congregation I am building up my hopes. Here is, therefore, for it *magnum ostium apertum*.<sup>6</sup> — Hence I have realized fully how necessary it is to strengthen it, by all means, with good subjects capable of everything; and in this I have been successful beyond my most sanguine hopes: and this is my *third cause of consolation*. I have good reasons to believe that before six months, it will receive an increase of at least five or six, perhaps even ten, subjects, nearly all completely trained, with a good command of English and French, and having read part of their Theology. Divine Providence brought me here to discover a veritable mine. In order that these words may not be a puzzle to you and your Superiors, here is in plain and clear language what I mean. The Jesuits, being overburdened by an enormous debt which obliges them to stop every expenditure, have determined to dissolve their Noviciate, which is made up of seven Flemish subjects,<sup>7</sup> some of whom are quite remarkable; and they have proposed to me to take over those, who, unable to join their Society, would be willing to enter your own. They offer to pay transportation expenses.

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<sup>5</sup> We must conclude from this that the acceptance of the Indian Missions by the Jesuits in the Diocese of Bishop Du Bourg was *previous* to, and therefore *independent* from even the first thought of transferring the Noviciate from White Marsh to Florissant. This transfer came as a happy afterthought, which preserved for the Order a number of talented and very efficient subjects: we may say it followed soon after the writing of this letter, and probably as a result of the visit to White Marsh which the prelate intended to make shortly: the Indian Missions had been accepted already, and the personnel, "two excellent priests and two lay-brothers," apparently already designated. We should not be surprised, though, that the "two excellent priests" and the two brothers designated were no other than those who actually came, Fathers Van Quickenborne and Timmermans, and Brothers De Meyer and Rysselman; for no doubt but that the closing of White Marsh was an affair decided some time since by Father Neale.

<sup>6</sup> A great door opened." I Cor, xvi, 9.

<sup>7</sup> Jodocus Francis Van Asshe, Peter J. Verhaegen, John B. Elet, John B. Smedts, Peter J. De Smet, Felix L. Verreydt De Maillet.



I am going tomorrow, or the day after, to visit the Noviciate and pick out three or four of the best. There is in another quarter a priest, fifty years old, very talented and having much experience in spiritual direction and teaching, who communicated to me his desire to join your Society in company with two or four excellent young ecclesiastics formed by him to virtue and science, all quite well on in their Theology<sup>8</sup>. This latter project is not yet as well assured as the former; yet I believe that it will be realized. Moreover, a few good subjects of my Diocese, some priests, some others seminarians, besides those who have already broached the matter with Father Rosati, are probably disposed to join also<sup>9</sup>.—The above details will convince your Superiors of the importance of this establishment, and of the necessity to make a supreme sacrifice in men of merit to strengthen it.

6. Ask your Superior to communicate to you the letters which

<sup>8</sup> Who that priest was is a matter of conjecture. The details given by Bishop Du Bourg do not permit us, however, to go very far afield. The priest in question had "formed to virtue and science" the two or four excellent ecclesiastics mentioned with him are possible recruits for the Lazarist Community. Now in letters written some time before to Father Rosati, Bisou Du Bourg announced the following news: "Two excellent subjects, well on in their theology" (just the expression used in our letter to Borgna), are asking to be transferred to my Diocese and to be received in your Congregation. The one, a nephew of the late Bishop Egan, of Philadelphia, has been raised from early youth in the Seminary of Emmitsburg... He proposes another subject, an Irishman... full of humility, talent and knowledge, who is free to chose his own Diocese: his name is Purcell." (December 6, 1822) These two students of Mount St. Mary's are quite well known: the one was Michael D. Egan, who was president of the institution from 1826 to 1828; the other, John Purcell, the future Archbishop of Cincinnati. If Bishop Du Bourg meant to speak of these same young ecclesiastics—and this seems to be the case—we are bidden to look for the priest "fifty years old, very talented and endowed with much experience in spiritual direction and teaching" among those associated with Mount St. Mary's, Emmitsburg. This restricts considerably the field of research, for in 1822—1823, the teaching staff of Mount St. Mary's, besides several young men who were at the same time studying theology, included only Father Dubois, the President, and Father Bruté. Father Dubois was just sixty and, therefore, is out of the question. Bishop Du Bourg was very anxious to have Father Bruté come west, as we learn from a letter dated St. Louis, July 6, 1822 (*Catholic Archives of America*, University of Notre Dame, Indiana, Case: *Archbishops and Bishops of New Orleans*): "O! would that I could see you at the head of this great undertaking" (the Indian Mission in Missouri)! "I had requested Father Anduze to write to you about it. Your reply does not make me lose all hope. That reply was prudent. It was advisable, indeed, that you should wait until I were more explicit with you. You will answer now as your heart dictates. We shall, moreover, have occasion to converse *os ad os*... O God! what a beautiful harvest! Send us, then, laborers worthy to gather it. I believe you are called to this work, my dearest brother, and, pray God to manifest to you his holy will, and am assured of your fidelity and promptness to fulfill it." We know that Bishop Du Bourg had put Father Bruté on his list of desirable candidates for the Coadjutorship. Of course, if our surmise be right, the subject of going west was discussed between the prelate and the professor of Mount St. Mary's during the former's sojourn in Maryland. At any rate none of his expectations of bringing from the East new recruits for the Congregation of the Mission eventually materialized.

<sup>9</sup> Among the priests, may be mentioned Fathers Anduze and Michael Portier, as we learn from various letters of Du Bourg to Rosati.



I sent him for Propaganda<sup>10</sup>, with the request to take good care, and hasten the consideration of the petitions they contain. One of these is dealing with the suspension of the division of the Diocese. You know as well as I do that dividing it now would spell the ruin of at least the Upper portion. I have requested a delay of three years before I can consent to this division. You will find no difficulty in making the Card. Prefect understand how necessary it is to grant this request, which evidently, far from being inspired by personal interest, means for me only an increase of most grievous cares. At all events New Orleans is the place where I would establish the headquarters of the Diocese, and the title of my See. You may be asked why I did not do it sooner. You know very well my reasons; and God permitted that these reasons should be in the way to place me in a condition that enabled me to prepare in Missouri and the Upper quarters the way for the erection of an Episcopal See, which otherwise could never have been established there, and without which Religion would have surely perished in that immense quarter that opens before the most sober imagination the most interesting vista.—My second request was that Father Rosati be given me as Coadjutor, and that at the same time he remain as the head of your company until a worthy substitute may replace him in this office. As the Diocese cannot be divided for yet a long time, you may realize from your own experience that I need absolutely a Coadjutor in the meantime; for the Bishop's absence is the worst evil for the one as well as for the other portion of the Diocese, and he cannot be in both places at the same time. Thus my Coadjutor would reside in the Seminary, and from there would go from time to time to visit St. Louis and the other parishes. If, when everything is ready for the creation of the See of St. Louis, they wish to appoint there Father Rosati, I shall certainly make no objection. After all if they are afraid to give him the title of Coadjutor, let them make him Bishop *in partibus*, and my *Vicar General for the whole of Upper Louisiana*, as was done recently for the Bishop of Quebec. Work also for that. — Finally my third petition was that Propaganda should provide for the endowment of the See of New Orleans, by making detailed regulations obliging the Priests employed in the holy Ministry to pay to the Bishop the tithe of their revenues, both fixed and eventual, except in the case of impossibility, of which the Bishop shall be judge. You know that the Bishop has absolutely nothing, save what our good Ursuline nuns are pleased to give him—a most precarious pittance, utterly insufficient for his pressing needs and his manifold burdens; whereas most of the priests enjoy a goodly income. According to this plan providing for a tax of one-tenth, each one would contribute in proportion with his means. Very few are those who cannot easily save one-tenth of their income. I had also asked that the Ursulines be induced to hand over to the Bishop their Convent, when they were to move. But they anticipated this petition. I have just received

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<sup>10</sup> The letters in question were, as we learn from the explanations given hereafter, those of October 1, and of December 6, 1822.

the Deed of this donation signed by every single one of the nuns having right to vote.

Make yourself thoroughly conversant with each one of the articles of this letter. Translate it into Italian, that you may communicate it to *whom it may concern*, and leave no efforts untried to get what I am asking for: 1° Three, or at least two Priests of your Congregation 2° Putting off the Division of my Diocese. 3° Appointment of Father Rosati as my Coadjutor, or at least as my Vicar General for the Upper part of the Diocese with the *title of Bishop in partibus*. 4° Regulation for a tax of one-tenth on all the revenues accruing from the holy ministry for the support of the Bishop of New Orleans. Enlist for all this the co-operation of your respectable Superior, whom I thank for the information he gave me about Fr. Inglesi, and for sending the body of *St. Simplicius*, Martyr. Unfortunately the vessel which brought it was captured by corsairs and taken to Porto-Rico. I shall write to recover this holy Relic.—I have presently received advice from Father Sibourd that Mr. *Charles D. Rome*, of New Orleans had just married his niece *Marie Therese Vion* with the permission of the legislature, and that he did not manifest this circumstance to the pastor (Father Anthony), who married them without knowing it. Try to get the dispensation, or even, if needs be, the *sanatio in radice*: for the marriage, before the civil law, is indissoluble.—I reckon absolutely, My Dear Friend, on your coming back for the fall, if God preserves you. To fail us would be a breach of duty, and you would have reason to fear that you have to give a serious account of that before the tribunal of God: for your failure would be as harmful to Religion as the consequences of your journey may prove beneficial to it.—6° Please represent also that marriages between first cousins being very frequent in this Diocese, I have almost exhausted the number of *cases* for which I was empowered to dispense. Ask, therefore, an extension of this faculty for a *hundred* cases, if you can obtain it, or at least for *fifty*, which will be soon exhausted. I repeat that you must avoid accepting any other subjects but the two or three mentioned above, to cut down expenses, for I am deeply in debt. —7° And in this connection inform His Eminence Card. Consalvi that I received the thousand *scudi* which he commissioned Mr. Poynter, Vicar Apostolic of London, to forward to me; but that I beseech earnestly his Eminence to send me through the same channel the other *three thousand scudi*, completing the 4,000 which His Holiness kindly granted me, and on which I have been reckoning to extricate me from debt. I had the honor of writing to him about it, but please push the speedy execution of this affair. For my notes are coming near to maturity: I have only now until next October. It is urgent, therefore, that this money should be forwarded to me without delay. It is destined to complete the payment for the two farms of Florissant and of the River des Peres, on which in great part will rest the support of the Episcopal See of St. Louis. I ask nothing of that for the See which is to remain to me. You may figure out the expenses I have already incurred for that Upper portion of my Diocese, either at the Seminary or in St. Louis.

Be extremely cautious in your communications. But have no reticence with His Eminence the Card. Prefect and your Superior. Give them both a copy in Italian of all this letter, and if His Eminence asks for the original hand it to him.

Go and prostrate yourself in my name at the feet of His Holiness; beg him to pardon me my faults, which were caused by surprise. Thank him for his marks of kindness towards me, and ask his blessing for myself and my flock. I give you my own blessing with all my heart, My very Dear Friend, and pray God to send His holy Angel to accompany you *euntem et redeuntem*.<sup>11</sup>

✠ L. WM. Bp. of New Orleans.

Try to get, without expense, *una gran recolta de crocefissi, Immagini e corone*.<sup>12</sup> I think it will be wise for you to get an American passport. I would recommend also that you come back by way of New York, for fear of Pirates, although this may mean an increase of expenses of at least one hundred dollars per person. But the danger is so serious that this expense must not stop you, in order that you may be safe, should you have to go to Philadelphia by steamboat, hence to Wheeling by stage, thence again by steamboat to Louisville, where you will find another for Ste. Genevieve. I suppose that you will be glad to take yourself your gentlemen to the Seminary.

I approve of Fr. Acquaroni taking your place until you are back<sup>13</sup> I wrote a fortnight ago, at least, to have Father Potini recalled<sup>14</sup> to the Seminary; and I asked Fr. Rosati to send Fr. Rosti in his stead. Before long I shall have a few more priests to reinforce the parishes.

Pray for me, Dear Friend, My soul is plunged in bitterness; still I keep up courage. God permitted my faults to humble me: blessed be His Holy Name. If he wishes to send me new afflictions, which I am expecting, ask him to uphold my courage and resignation accordingly. My affectionate compliments to your dear colleagues.

I renew here the assurance of my respectful and most tender attachment,

✠ L. WM., Bp. of New Orleans.

Take good care of this letter. I am afraid of your distractions. Keep it under lock and key, and do not fail to take it along in a wallet.

<sup>11</sup> "Going and coming back."

<sup>12</sup> "A great supply of crucifixes, holy pictures and rosaries."

<sup>13</sup> Father J. B. Acquaroni was then temporarily stationed at St. Michael's, La.

<sup>14</sup> The letter in question, to Father Rosati, was written from Washington, D. C., on February 6, 1823: "Few are the letters from La Fourche which do not give me an occasion to regret that I sent Fr. Potini there. This young man lacks decorum and docility, and you would do me a great pleasure if you took him from there and send Fr. Rosti instead. . . . Kindly write to him, *without mentioning my name*, that you request him to come up to the Seminary to make his retreat, that you think it necessary he should come to enjoy the *home* atmosphere, and that you are sending Fr. Rosti to take his place during his absence." (Archives of St. Louis Archdioc. Chancery).



## XXXIII

## BISHOP DU BOURG

TO THE CARD. PREFECT OF PROPAGANDA <sup>1</sup>

Eminentissime Praefecte,

Priusquam ad Dioecesim meam, permittente jam aeris et viarum conditione, iter rursus aggrediar, aequum est ut Em.am V.am de rationibus quae me huc duxerunt doceam, simulque de pluribus negotiis quae ad maiorem Dei gloriam hic feliciter concludere mihi datum est, paucis certiorum faciam.

1° Moniales S.tae Ursulae, Novae Aureliae, octoginta et amplius abhinc annis, a Regimine Gallico, cui tunc Louisiana suberat, dono acceperant certam quantitatem soli, in medio Civitatis, in quo subinde munificentia Christianissimi Regis Lud.i XV amplum exstructum est Monasterium. Duobus autem retro annis, sygraphico errore contigit, ut Gubernium Americanum, tertiam circiter hujus possessionis partem tanquam suam vindicaret; licetque pluries scripto a Monialibus fuisset reclamatum, nullam jurium suorum recognitionem acceperant. Consilio igitur jurisperitorum ad hanc generalis Regiminis arcem devenire operae pretium duxi, ut quod litteris expediri non potuerat, vivae vocis argumentis explicare conarer. Est siquidem solum illud tanti valoris ut nihil ad restitutionem ejus procurandam omittendum judicarem. Quod, juvante Deo, mihi optime cessit.

2° Ad haec, cum, amplificata et in dies crescente Neo-Aurelianensi civitate, coactae fuissent Moniales sinere ut per clausuram suam duo ducerentur vici publici, quo ita coarctatum evasis Monasterii septum, ut sine magno convenientiae et valetutinis detrimento in eo longius degere, attento illius climatis ardore, magnoque numero familiarum, tum Religiosarum, cum educandarum et ancillarum, vix possent; ideoque a me veniam postularent aliud Monasterium in apertiori, longeque salubriori loco aedificandi; Timens ipse ne, quoniam a priori Gubernio possessionem hanc, *speciali fini applicandam*, gratis acceperant, si quando illam desererent, Regimen Americanum eam in integrum sibi jure arrogaret, necessarium duxi, priusquam Monialium precibus obtemperarem, politici regiminis consensum ad translationem, et donationis confirmationem sollicitare. Quod utrumque ipsis, me postulante, benignissime concessum est.

3° Hoc ubi resciverunt gratiae Moniales, propria sponte mihi et successoribus meis in Sede Neo-Aurelianensi dono dederunt aedificia quae nunc occupant, Monasterium scilicet, cum suis dependentiis, et satis amplam ecclesiam, in meam possessionem deventura statim atque novum, quod jam molitae sunt, Monasterium ingressae fuerint. Haec tandem erit solidissima Sedis Neo-Aurelianensis fundatio, cui si addatur decima pars proventuum omnium Sacerdotalium, de quo jam

<sup>1</sup> Original in Archives of Propaganda. *Scritture Referite nei Congressi.* Codice 8. *America Centrale. Dal Canada all' Istmo di Panama.* Dal 1823 a to il 1826.

in antecedentibus epistolis Sacram Cong.em allocutus sum, nihil amplius deerit quot dignitati et independentiae illius sit necessarium.

4° Ad fovendas catholicas missiones inter numerosas tribus indigenas, quae juxta oras Missouri fluminis longe lateque vagantur, obtinui quoque a Gubernio annum octingentorum nummorum subsidium cum promissione progressivi augmenti, et addita insinuatione, gratum Regimini fore, si Patres Societatis Jesu missiones illas aggredierentur, quippe cum omnibus notum esset, quam feliciter olim, in variis orbis partibus, in sylvicolarum institutione insudaverint adhuc quod inter Missourii populos tenerrimam superesse eorum memoriam. Notatu certe dignum mihi visum est, quod heterodoxorum Procerum de hac re sententia tam apprime concordet cum judicio SS.mi D.ni N.i qui cum a me, dum Romae essem, audivisset relationem status meae Dioeceseos, statim prophetica voce subjunxit: *Adjunge tibi Patres Societatis, quorum perutilem in illis Missionibus experieris operam.*

5° Divina autem Providentia contigit ut eodem temporis articulo superior Societatis Jesu in Marylandia, numero sociorum et aere alieno gravissime pressus, serio cogitaret de minuendis quocumque modo provinciae istius oneribus. Statim igitur atque audivit de longinquis illis Missionibus nec non et de politici regiminis voto, mihi obtulit duos e suis Patribus, septemque juniores cum aliquot coadjutoribus, ad erigendum circa ripas Missourii Seminarium, in quod illarum cura devoveret. Scit Em.a V.a quantum per septem annos laboraverim ut Societatem Jesu allicerem, firmissime persuasus me vix alio modo opem unquam afferre valiturum tum infidelibus sylvicolis, tum numerosissimis illis colonorum turmis, qui ad Missourii ripas ex variis Foederatae Americae partibus indesinenter confluunt. Facile igitur judicabit Em.a V.a gratissimam auribus meis fuisse hujusmodi propositionem. Ad consolidandam vero illam foundationem, nec non ad praecavenda mala quae in posterum ex variis collisionibus oriri possint, necessarium duxi Concordatum cum Societate inire, cujus exemplaria duo nunc Sacrae Congr.is et Patris Generalis judicio remittuntur.

Post paucos dies itineri se accingent praedicti Missionarii, quibus Ego ut viam sternam, protinus S.um Ludovicum redibo, inde Novam Aureliam, parvo temporis intervallo, descensurus.

Cum summa reverentia me profiteor

Em.ae Vestrae

Baltimori, martii 29, 1823

Humill. et obseq. famulum

✠ LUD. GUIL. Ep. Neo Aurel.

Em. Cardinali Praefecto

Sac. Congr. de Propaganda Fide.

## TRANSLATION

My Lord Cardinal:—

Before setting out for my Diocese, now that the weather and the condition of the roads make travelling possible, it is meet that I should set forth the reasons which brought me here, and that I should briefly

inform Your Eminence of several affairs which I have happily settled here *ad maiorem Dei gloriam*.

1° The Ursulines of New Orleans had been given, over eighty years ago by the French Government, to which Louisiana then belonged, a tract of land in the midst of the City, on which later on, thanks to the munificence of the Most Christian King, Louis XV, they had built a large Monastery. Two years ago, however, as a consequence of a clerical error in the deed, the American Government claimed back one-third of the property. Although several times the nuns entered a reclamation in writing, their claim received no acknowledgement. I was advised, therefore, by the lawyers to come to the seat of the Federal government, and thought it my duty to do so, in order to discuss the matter *viva voce*, since no headway could be made by letters. This piece of property, indeed, is so valuable that I deemed that no effort should be spared to have this wrong righted. And, God helping, I have been successful.

2° Moreover, as the city of New Orleans is daily growing, the Nuns were forced to let two streets be pierced through their premises: this so reduced the private grounds of the Monastery, that the Nuns could remain there no longer without great inconvenience and detriment to their health, owing to the warm climate, and the numbers of the inmates, Nuns, pupils and maids. They, therefore, asked me to build another Monastery in less cramped and much more healthy quarters. However, I was afraid that, as they had been given this property by a former Government *for a special purpose*, if they left it, the American Government would claim it all back. For this reason I deemed it necessary, before granting the Nuns' request, to solicit the Government's consent to the transfer and the confirmation of the donation. Both petitions were, at my request, graciously granted.

3° When the Nuns got word of that, in their gratefulness they spontaneously made donation to me and my successors in the See of New Orleans, of the buildings which they now occupy, namely the Monastery with its outbuildings, and quite a large church. I shall enter into possession as soon as they move to the New Monastery, which is already started. This will at last put the See of New Orleans on a most solid footing; and if, to this is added the tax of ten per cent on all the parochial revenues, of which I spoke in some of my previous letters to the S. Congregation, nothing more will be desired for the dignity and independence of this See.

4° To develop Catholic Missions among the many Indian tribes which roam far and wide along the banks of the Missouri river, I have likewise obtained from the Government an annual subsidy of eight hundred dollars, with promise of an increase in proportion to the development of the work; and a hint was given me that the Government would be pleased to see the Fathers of the Society of Jesus take up these missions; for everybody knows what success in the past rewarded their labors for the civilization of the savages in various parts of the world, and that a tender remembrance of them has survived among the Missouri nations. It appeared to me quite a remarkable



coincidence that the opinion of our Protestant Government men echoes so well that of His Holiness: for, when I was in Rome and described to him the condition of my Diocese, he at once, as moved by the spirit of prophecy, added: "Get the Fathers of the Society; you will find their work most useful in those Missions."

5° Now, by a stroke of Divine Providence, it happened that just at that time, the Superior of the Society of Jesus in Maryland, overburdened by the number of his men and by debts, was thinking seriously of lightening, by any means, the burden of that Province. No sooner had he heard of these far away Missions, and of the wishes of the Government, than he offered me two of his Fathers, with seven young men and a few lay Brothers, to start on the banks of the Missouri a Seminary, that would take charge of these Missions.<sup>2</sup> Your Eminence is well aware of the efforts which I had made for seven years, in order to bring over the Society of Jesus,<sup>3</sup> as I was all along firmly convinced that this was for me the only means that could enable me to help not only the infidel Savages, but also the numerous bands of farmers who are unceasingly moving to the banks of the Missouri from various parts of the United States. Your Eminence may then easily realize how pleasant to my ears was this proposal. However, to consolidate this foundation, and forestall all evils which might arise later on from

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<sup>2</sup> This transaction, which meant so much for the future Diocese of St. Louis, is rehearsed full length in the above-given letter to Father Borgna. Two weeks later Bishop Du Bourg wrote, from Georgetown to his brother Louis, at Bordeaux: "For such an undertaking [the Indian Missions], I needed men having a vocation for this function; and I had almost given up the hope of ever finding any, when God, in His infinite goodness, brought about one of these incidents of which He alone can calculate and direct the consequences. The Jesuits of whom I am speaking to you had their establishment in Maryland, and finding themselves in extremely straitened circumstances, were on the point of suppressing their Noviciate, when I obtained this pecuniary encouragement from the Government [\$200. a year for each of the four Missionaries who were to work among the Indians]. They seized this occasion, and offered me the whole Noviciate, Masters and Novices, to take them over to Upper Louisiana and start there a nursery of Indian Missionaries. Had I been given the choice, I could not have desired anything better. Seven young men, all from Flanders, filled with talent and the spirit of St. Francis Xavier, already well on in their studies, ranging from twenty-two to twenty-seven years of age, with their two excellent Masters and a few brothers: that is what Providence has at last granted me." (*Annales de la Propagation de la Foi*, tome I, fasc. 5, p. 38). How the heroic little band "without purse and scrip," came on foot from Whitmarsh, Md., to Florissant, and accommodated themselves to the poor and narrow log-house which awaited them, is graphically told in a later letter of the Bishop. The contract with the Rev. Charles Neale, Superior of the Jesuit Mission of Maryland, was signed on March 19, 1823. For the beginnings of the Florissant house, see Rev. Gilbert J. Garraghan, S.J., *St. Regis Seminary — First Catholic Indian School*, in *The Catholic Historical Review*, January 1919, p. 453 foll.

<sup>3</sup> Already in a letter to Cardinal Fontana, dated February 24, 1821 (REVIEW, Vol. II, p. 136), Bishop Du Bourg remarked: "For some time past I have been thinking, for this paramount work of charity [the Indian missions], of the Fathers of the Society of Jesus, and have left no stone unturned in order to secure some of them. In this regard I was greatly aided by His Holiness, who went so far as to write to the Superior General with a view to indorse my wishes. But hitherto our efforts have proved unsuccessful."

various misunderstandings, I have deemed it necessary to make a Contract with the Society:<sup>4</sup> herewith are two copies of this Contract, submitted to the judgment of the S. Congregation and of the Father General.

These Missionaries are going to set out in a few days. To pave the way for their coming I am going forthwith to St. Louis; whence, shortly after, I will go down to New Orleans.

With the most profound respect I sign myself

Your Eminence's

Most humble and obedient Servant

✦ LOUIS WM., Bp. of New Orl.

Baltimore, March 29, 1823.

### XXXIV

#### PROPAGANDA TO BISHOP DU BOURG<sup>1</sup>

No. 29

Illme ac Rme Domine

Satis comperta esse arbitror Ampd.ni Tuæ magna dissidia, et contentiones, quæ Philæphie jamdiu excitatæ sunt aedituorum causa, ac præsertim contumacis Presbyteri Hogan, qui, sprete Episcopi autoritate, ejusque censuris, Parochialia munera exercet, et cathedralē Ecclesiam, ejecto Episcopo, invasit, quo factum est, ut Summus Pontifex illum a fidelium communione secreverit. Donec aeditui potestatem, quæ Episcoporum est, in Ecclesiis sibi arrogaverint, nunquam fore sperandum est, ut ordo, et pax reflorescat. Quamobrem Rmus Dnus Conwell Philadelphiensis Episcopus ad tot, ac tantas perturbationes vitandas censet, non aliam posse reperiri viam, quam nova aedificanda Ecclesia, quæ ab aedituis nullo pacto depondeat. Verum subsidia desunt, quibus tam salutare opus perfici possit, neque a Philadelphiensibus ea quaerenda esse arbitratur, ne aeditui constituentur, qui jus in Ecclesiam sibi vindicent. Quare consilium cepit implorandi pietatem, ac studium aliorum Episcoporum, qui erogatam a Fidelibus sibi subjectis opem ad novam exstruendam Philadelphie Ecclesiam benigne conferre velint. Cum agatur de domo Dei, reparandisque scandalis, quæ Ecclesiam illam misere angunt; plurimum sane commendanda erit Catholicorum Antistitum sollicitudo, si curam, operamque suam in re tam sancta sint præstituri. Quare dum fore confido, ut Ampd.o Tua pro ea, qua fervet, charitate piis Philadelphie votis libenter obsequi velit, D.O.M. precor, ut eandem diutissime servet, ac sospitet

Ampd.nis Tuæ

Romæ ex Aedibus S. Congnis de Propda Fide Die 19 Aprilis 1823

Uti Frater studiosissimus

H. Card. CONSALVI Pro-Praef.

Petrus Caprano Archiep.us Iconiensis Secret.us

<sup>4</sup> The original of this contract, written by Bishop Du Bourg's own hand, and signed by him and by Father Charles Neale, S.J., is in the Archives of the Archdioc. Chancery of St. Louis.

<sup>1</sup> Original in Archives of St. Louis Archdioc. Chancery.

## TRANSLATION

Right Reverend Sir:—

Your Lordship is, I suppose, well aware of the great troubles, and of the disputes which have been rife for some time back in Philadelphia,<sup>2</sup> and are due to the Trustees, and, still more, to the contumacy of Father Hogan, who, in defiance of the Bishop's authority and censures, exercises the pastoral ministry in, and has possessed himself of, the Cathedral, from which the Bishop was ejected: all which obliged the Sovereign Pontiff to excommunicate him. As long as the Trustees arrogate to themselves over the Church the power which belongs to the Bishops, there can be no hope to see order and peace flourish again. For this cause, the Right Rev. Conwell, Bishop of Philadelphia, thinks that, in order to prevent many and grave disturbances, there can be no other way than to build a new church free from any dependence on Trustees. But the money necessary to carry out this excellent plan is lacking, and the prelate does not deem it expedient to get it from the people of Philadelphia, for fear that a Board of Trustees be constituted who would claim rights over the church. He therefore resolved to beseech from the piety and zeal of the other Bishops that the latter ask contributions from the faithful of their Dioceses and kindly forward these contributions to him for the building of that new church in Philadelphia. As it is question of the house of God, and of repairing the scandals which afflict that Diocese, the Catholic prelates will do a thing most worthy of praise, if they lend their help in behalf of so holy a cause. Trusting, then, that Your Lordship's well known charity will readily fulfil the pious wishes of the Bishop of Philadelphia, I pray Almighty God, to grant you length of days and health.

Your Lordship's

Most devoted brother

H. Card. CONSALVI, Pro-Pref.

Rome, Palace of the S. Congreg. of Propaganda, April 19, 1823.

Peter Caprano, Archbp. of Iconium, Secretary.

## XXXV

PROPAGANDA TO BISHOP DU BOURG<sup>1</sup>

No. 30

Illme, ac Rme Dne.

Adjunctum huic meae epistolae Amplitudo Tua accipiet Breve Apostolicum quod Litteris diei 5. Julii me quamprimum ad Te missurum promiseram. Cognosces ex eo SSmum Dominum N.rum revocasse, ac abrogasse Litteras Apostolicas diei 13. Augusti 1822, quibus Alabamae, et Mississippi Status R. P. D. Josepho Rosati Electo Episcopo

<sup>2</sup> On the Schism of Philadelphia, see John G. Shea, *History of the Catholic Church in the United States*, Vol. III, p. 224 and foll.—A whole volume, the 5th (should be properly Vol. 6), and part of another, the 7th of the *Scrittura Referite nei Congressi*, in the Archives of Propaganda, are made up of the documents referring to this Schism of Philadelphia.

<sup>1</sup> Original in Archives of St. Louis Archdioc. Chancery.



Tenagrensi tanquam Vicario Apostolico administandi committebantur, itemque illas 21. Januarii 1823, quibus Floridæ Vicariatui illi adjungebantur. Erit Tibi præterea pergratum eundem Electum Tenagrensem Episcopum Amplitudini Tuæ Coadjutorem destinari. Intelliges tandem Luisianam totam etiam de Sanctitatis Suæ sententia intra triennium in duas Dioeceses esse dividendam, quæque respiciunt ejusdem R. P. D. Rosati successionem. Restat nunc, ut donec aliud a Sancta Sede constituatur, res omnes eo loco considerentur restitutæ quo erant ante diem 13. Augusti 1822. ac 21. Januarii 1823., ita scilicet, ut Alabamæ, et Mississippi Statuum iterum Archiepiscopus Baltimorensis spiritualem curam gerat, illamque per Te tanquam per suum Vicarium Generalem prosequatur exercere, Tibique iterum subjectæ Floridæ censeantur. Rebus ita compositis confido fore ut animo tranquillo esse possis, et propter illud, quo præstas animarum salutis procurandæ studium, novos quotidie apud vos faciat Religio progressus. Precor interea Deum, ut Amplitudinem Tuam diu sospitem, ac felicem servet

Amplitudinis Tuæ

Romæ ex Aedibus S. Congnis de Propaganda Fide die 19. Julii 1823.  
Uti Frater studiosissimus

H. Card. CONSALVI Pro-Praef.

R. P. D. Ludovico Gullielmo Du-bourg

Novæ Aureliæ Episcopo S. Ludovicum

Petrus Caprano Archiepus Iconien. Secret.us

## TRANSLATION

Right Rev. Sir:—

Your Lordship will find herewith enclosed the Apostolic Brief which I promised, in my letter of July 5,<sup>2</sup> to send you without delay. You will see by it that the Holy Father has revoked and abrogated the Apostolic Letter of August 13, 1822, whereby the States of Alabama and Mississippi were confided to the administration of Rev. Joseph Rosati, Bishop-Elect of Tenagra, as Vicar Apostolic; also the letter of January 21, 1823, whereby the Floridas were added to that Vicariate. You will be pleased, moreover, to see that the same Bishop-

<sup>2</sup> This letter of Card. Consalvi, dated July 5, 1823, is not extant, and it may be safely asserted that it was not an official letter of Propaganda, but rather a private note of the Cardinal to acquaint Bishop Du Bourg with the results of the meeting of Propaganda held on June 9. We give here a copy of the minutes of this interesting meeting, as they are found in the Register of the *Atti di Congregazione* for 1823.

### "DOUBTS:

I. Whether the Congregation should adopt the instance of Bp. Du Bourg to the effect, namely, of revoking the Decree and the Brief whereby Father Rosati was appointed Vicar Apostolic of Mississippi and Alabama?

II. If so, whether he should be made Coadjutor to Bishop Du Bourg?

III. Whether a Bishopric should be established in Florida, to which Alabama is to be joined? And if so,

IV. Who ought to be appointed there, whether Father Enoch Fenwick or Father Simon Bruté?

V. What consideration should be given to the project of the Archbishop of

Elect of Tenagra is appointed your Coadjutor. Finally the same Brief will inform you that, likewise by decision of His Holiness, the whole of Louisiana is to be divided within three years, into two Dioceses; and also of what concerns the Rev. Rosati's right of Succession. On the whole, then, until the Holy See makes new provisions, everything is to be understood to stand as it did before August 13, 1822, and January 21, 1823; that is: the States of Alabama and Mississippi are again under the spiritual jurisdiction of the Archbishop of Baltimore, who will continue to exercise this jurisdiction through you as his Vicar General; the Floridas likewise are returned to your own jurisdiction. This arrangement will, I trust, remove your anxieties so that your zeal for the salvation of souls may daily work out new conquests for Religion. Meanwhile I pray God for your Lordship's continuance in good health and happiness.

Your Lordship's Most devoted brother

H. Card. CONSALVI Pro Prefect.

Rome Palace of the S. Congr. of Propaganda, July 19, 1823.

To the Right Rev. Louis William Du Bourg,

Bishop of New Orleans. St. Louis.

Peter Caprano, Archb. of Iconium, Secretary.

Baltimore in regard to Mississippi and Alabama, if Father Rosati is made Co-adjutor of Bp. Du Bourg?

VI. And what consideration to the other project of Bishop Flaget, namely that Alabama be given to administer to the Bishop of Carolina, and Mississippi to that of New Orleans?

#### DECISIONS:

To I. Yes, with a restriction. The restriction is, that the S. Congregation deems it necessary that Louisiana be divided within three years into two Dioceses, St. Louis and New Orleans being made respectively the Episcopal Sees.

To II. Yes, with a restriction. The restriction is, that it is decided that Father Rosati is designated to be the Bishop of one of the two Episcopal Sees of Louisiana.

To III. Yes qualified. The qualification is that the State of Alabama, together with that of Mississippi, should be administered by a Vicar Apostolic, until it has been seen definitely where the Episcopal See is to be established.

To IV. Answer deferred; and upon both of them, or even upon others, if there be other likely candidates, accurate informations, and reasons why the one should be preferred rather than the other as Vicar Apostolic with Episcopal dignity, should be asked from the Archbishop of Baltimore and from the Nuncio in Paris.

To V. Provided for above.

To VI. Sufficiently provided for.

J. Card. Fesch, *Ponens*.

In the audience of June 22, 1823, petition was made for the repeal of the Brief whereby Father Rosati had been appointed Vicar Apostolic of Mississippi and Alabama, also of the other whereby Florida was added to the same Vicariate Apostolic. Petition was made likewise about the appointment of Father Rosati as Coadjutor of Bishop Du Bourg.

Decree issued and letters written to Bishop Du Bourg and to Father Rosati on July 5, 1823."

XXXVI  
 ARCHBISHOP CAPRANO,  
*Secretary of Propaganda*  
 TO BISHOP DU BOURG<sup>1</sup>

Illme, ac Rme Dne Dne Pne Colme

SSmus Dominus Noster Leo PP. XII. edidit Bullam indictionis Anni Sancti, itemque in sua ad Summum Pontificatum exaltatione Encyclicam Epistolam ad omnes Patriarchas, Primates, Archiepiscopos, Episcopos &c. &c. Utramque ad Amplitudinem Tuam mittendam continuo curavi, tum quod sciam tibi gratum futurum ipsam anni Jubilaei Bullam legere, tum etiam quod pro tua erga Sedem Apostolicam veneratione summaque pietate, qua praestas intelligam tibi jucundissimum fore Petrum per Leonem Episcopos alloquentem iterum audire, ac singularis illa sapientiae, ac Religionis plena documenta quae iis litteris continentur accipere. Adjectum igitur huic epistolae exemplum duplex reperies tum Bullae, tum Encyclicae litterae, ac precor Deum ut Amplitudinem Tuam diu sospitem, ac felicem servet.

Amplitudinis Tuae

Romae ex Aedibus Sacrae Congnis de Propaganda Fide die 15. Junii 1824.

Observantissimus Famulus

PETRUS CAPRANO Archiep.us Iconien.

Cong. de P. F. Secret.us

R. P. D. Aloysio Guillelmo Du-bourg  
 Episcopo Novae Aureliae Sanctum Ludovicum

TRANSLATION

Right Rev. and Most honored Sir: —

His Holiness Pope Leo XII has issued the Bull of Indiction of the Jubilee, and an Encyclical Letter to all the Patriarchs, Primates, Archbishops, Bishops, &c., at the occasion of his elevation to the Sovereign Pontificate. I have at once directed that both be sent to Your Lordship, because I know you will be pleased to read the Bull of the Jubilee, and have no doubt, being aware of your veneration and utmost reverence for the Apostolic See, that it will be most agreeable to you to hear once more Peter speak to the Bishops through Leo, and to receive these remarkable utterances so full of wisdom and piety, which are contained in these Letters. You will find herein enclosed, therefore, two copies of the Bull and of the Encyclical Letter, and I pray God to keep Your Lordship yet many years in good health and happiness.

Your Lordship's Most respectful Servant

PETER CAPRANO, Archbp. of Iconium.

Secretary of the S. Cong. of Propaganda

Rome, Palace of the S. Cong. of Propaganda, June 15, 1824.

To the Right Rev. Louis William Du Bourg,

Bishop of New Orleans,

St. Louis.

<sup>1</sup> Original in Archives of the St. Louis Archdioc. Chancery.



## XXXVII

## ARCHBISHOP CAPRANO

*Secretary of Propaganda*TO BISHOP DU BOURG<sup>1</sup>

Illme, ac Rme Dne Dne Pne Colme

Accepi Amplitudinis Tuae litteras Novae Aureliae scriptas die 10. Maji quibus de Philadelphensi dissidio loquens affirmas tibi illius extinguendi opportunam viam videri, Episcopum R. P. D. Conwell adducere, ut duos Sacerdotes qui plurimum gratia, et auctoritate apud illum, valent, quibusque consiliariis maxime utitur, a se dimittat. Praeteristi tamen Sacerdotum illorum nomina mihi indicare. Erat autem omnino necessarium ea referre ut cum Episcopo ea de re tractatio suscipi posset. Ea igitur nomina ubi indicaveris, quid opportunum factu videbitur, poterit constitui. Interea vero non possum quin tibi significem mihi valde difficile videri Episcopo persuadere, ut ejusmodi consilium suscipiat. Oritur autem ea difficultas ex iis ipsis quae Tu de Sacerdotibus illis scripsisti. Si enim ii maxime possunt apud Episcopum auctoritate, et gratia, sique idem utitur illis veluti consiliariis suis, nonne difficile magnopere erit illi persuadere ut a se prorsus eosdem dimittat? Neque vero certum arbitror, etiamsi Episcopus illos a se removeat futurum ut concordia restauretur. Praetereo hoc promissum reperiri in Epistola, quam dicis Hogan Sacerdotis successoris, qui certe caeteroquin Inglesius ille famosus non erit. Parum enim spei afferre posse Epistola illa videtur, quam ipse affirmas Episcopo valde esse injuriosam. Dicam tantummodo, generatim, etiam timeri jure posse, ne homines Episcopo inimici, cum Sacerdotum illorum remotionem obtinuerint, promissa non sint servaturi. Sed haec tantum eo scripta a me fuisse credas, ut scias quae mihi difficultates in hoc negotio obversentur animo, De re ipsa enim agemus postquam responderis nomina describens Sacerdotum quos removendos judicares. Interim enim laudans vehementer Amplitudinis Tuae studium ut res Ecclesiasticae Philadelphiae tandem aliquando componantur, precor Deum ut Amplitudinem Tuam diutissime sospitem, ac felicem servet. Amplitudinis Tuae

Romae ex Aedibus Sac. Congnis de Propaganda Fide die 24 Julii  
1824

Observantissimus et devotissimus

PETRUS CAPRANO

Archiepus Iconien. Secret.us

## TRANSLATION

Right Reverend and Most honored Sir:—

I am in receipt of Your Lordship's letter written from New Or—

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<sup>1</sup> Original in Archives of St. Louis Archdioc. Chancery.

leans, on May 10,<sup>2</sup> wherein, speaking of the troubles in Philadelphia, you state that, in your opinion, the proper way to put an end to these troubles, is to persuade the Bishop, the Right Rev. Conwell, to rid himself of two priests, who enjoy his friendship, have great influence upon him, and are his principal advisers. You forgot, however, to give me the names of these two priests. Still mention of these names was absolutely necessary in order that the matter be broached with the Bishop. When you send them, it will be possible to determine the proper course of action to be followed. Meanwhile I cannot help telling you that it appears to me very hard to persuade the Bishop to do as you suggest. The difficulty arises precisely from what you say about these priests. For if they have a great influence with the Bishop, and enjoy his friendship, and if they are his advisers, will it not be indeed most difficult to persuade him to remove them? Furthermore I do not think it by any means certain, that, even if he removes them, concord will be restored. This promise is made in the letter which you say emanates from Hogan's successor, who can be no other than the notorius Inglesi.<sup>3</sup> But I must leave that out of consideration; for this letter, which you yourself declare to be very insulting to the Bishop, can hold out but scant hope. I shall say only, on general principles, that there is reason to fear that the enemies of the Bishop, when they have obtained the removal of these priests, will not keep their promise. My sole intention in writing this, pray believe me, is simply to let you know the difficulties which arise in my mind in connection with this affair. On the matter itself we shall take a decision when we have your answer indicating the names of the priests who, as you think, ought to be removed. Meanwhile, appreciating fully the zeal of Your Lordship for the settlement of the affairs of the Church in Philadelphia, I pray God to keep Your Lordship yet many years in good health and happiness.

Your Lordship's Most respectful and devoted

PETER CAPRANO,

Archbp. of Iconium, Secretary.

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<sup>2</sup> This letter, so far, has not been found; it is possibly among the Documents forming Vol. 5 of the *Scrittura Referite nei Congressi* in the Archives of Propaganda.

<sup>3</sup> "Hogan finally . . . proposed to resign. The trustees accepted his resignation and proceeded, in the very face of the Brief of Pope Pius VII, to appoint as pastor of St. Mary's Church an unworthy adventurer, Rev. A. Inglesi, who had imposed upon Bishop Du Bourg, and whose career had been fully exposed at Rome. But he came to Philadelphia with means, and had many paintings and other valuables, the fruit of his European collections for Louisiana. He had secured the support of the Sardinian consul at Philadelphia, and pleased the trustees. Ashley, Meade, Sullivan and their comrades did not even go through the form of presenting him for the Bishop's approval, they assumed the right to elect and institute." I. G. Shea, *History of the Catholic Church in the U. S.* Vol. III, p. 248. Two pages further on, Shea remarks the trustees had found Inglesi "not suited to their purposes." Here is a point of history yet to be cleared up.

XXXVIII  
BISHOP DU BOURG  
TO ARCHBP. PETER CAPRANO  
*Secretary of Propaganda*<sup>1</sup>

Illme ac Rev.me Domine,

Huc jam duobus abhinc diebus redux appulit dilectus in X.to noster D. Borgna, a quo, praeter varias extraordinarias facultates, quas ut nova Sacrae Congregationis in me fiducia pignora suscepi, audiî etiam, quod mihi longe multo acceptius, effusam Amp.is V.ae in me voluntatem, ejusque desiderium sit quam saepissime ipsi non solum de Dioecesis mihi commissae statu, sed etiam de variis quae in Foederata America ad religionis bonum spectant, mentem meam fiducialiter aperirem. Nil sane mihi pergratius accidere poterat, post infaustum errorem, quo Sacrae Cong. is et V. Amp. is bonam opinionem demeritus fueram. Equidem jam mihi in acerbissimo dolore multam consolationem attulerant humanissimae vereque paternae literae, quibus Pater Sanctissimus jussit me bono animo esse, mihiq; plane immerita dedit existimationis honorisque testimonia. Si quid cordis mei vulnus curare valeret, huic certe medicinae cedere debuisset; sed imis visceribus manet infixum telum, quod, ut opinor, sola mors possit extrahere. Non ideo tamen minus gratum Amp. i V. ae pro tenera in me solitudine sensum foveo; sed si quid apud ipsum valeo, si quae in ipso compassionis viscera, iterum rogo ut meae abdicationi apud Sum. Pontificem faveat, meque sinat onus declinare cui humeros jam dudum novi esse impares.

Quoniam tamen aliqua adhuc me premunt debita, pro variis Ecclesiae contingentiis contracta, primum precor ut dignetur Amp. o Vestra jubere, ut quantocius mihi persolvantur mille scuta, quae solvenda adhuc remanent ex quatuor millibus mihi a Sanctae record. is Pio VII Summo Pont. e concessis, quaeque jam duos et amplius annos impatienter expectavi. Ita enim fiet ut mens mea partim saltem incipiat respirare.

Non diffitebor tamen, cogitanti mihi de mea abdictione, non modicos subintrare timores de futuro meae Dioeceseos statu. Scio enim quot calamitates viduatae Ecclesiae impendunt, sive ex diuturna Pastoris carentia, sive etiam ex incongrua successoris electione. Non tam cito obliviscar Philadelphiam, post decessum primi sui Praesulis Rev. mi D. Egan, per octo annos viduam remansisse, et post tot annos novum ad ipsam missum Epum, qui, utcumque virtute et doctrina polleret, ea tamen carebat hominum, locorum et institutionum notitia, sine qua prudentissimus quisque gravissimos errores vitare vix possit. Infelix certe nostrarum regionum conditio, ubi nullus Ep. us sperare potest fructus laborum suorum post mortem suam esse duraturos! Hac sola consideratione facile sentiet Amp. do Vestra frangendum necessario esse etiam Apostolicum spiritum. Ut quid enim laboribus consumar, qui

<sup>1</sup> Original in Archives of Propaganda. *Scritture Referite nei Congressi. Cod. 8. America Centrale. Dal Canada all' Istmo di Panama. Dal 1823a tto. il 1826.*



tam cito vel orbitate Ecclesiae meae, vel institutione ineptis successoris destruantur? Huic duplici malo facillimum tamen mihi videretur obviam ire, prudenti et apto electionum systemate. — Non hujusmodi mihi videtur esse electio, seu potens praesentatio per Episcopos provinciales aut nationales: 1° quia cum sint a se invicem immensibus terrarum tractibus dissiti, nec adunari possunt, nec facile in unam mentem convenire. 2° quia vacantis Ecclesiae necessitates ut plurimum ignorant. 3° quia, ut jam docuit experientia, nimium tempus in colligendis eorum sententiis teritur; 4° quia saepe evenire potest ut tot sint praesentati quot Praesentatores; inter quos proinde nulla apparet ratio cur unus alius praeponatur. His difficultatibus non dubito retardatam hactenus electionem Bostoniensis Epi; nec mihi occurrit quomodo tandem terminus his dilationibus ponatur.

Fateor non iisdem regulis subjici posse electiones Episcoporum pro Diocesibus jam creatis, et pro novis creandis Sedibus; neque etiam easdem obtinere posse in omnibus prioris categoriae; ideoque adaptandum mihi videretur systema variis qui occurrere possunt casibus. — Cum simplicitate cordis Amp. Vestrae quae puto utilia fore proponam. —

1° Si agatur de nova creanda Sede, vel de electione Epi pro Diocesi in qua vel nullus vel valde exiguus est clerus, Metropolitanus cum duobus Episcopis suae provinciae, quorum unus sit ille a cujus jurisdictione novum territorium separatur, per literas, ni aliter fieri possit, conveniat. Archiepus scilicet a praedictis fratribus suis sententiam petat, et Romam mittat schedulam praesentationis in qua singulorum vota exprimentur: nisi forte melius fore judicetur ut Episcoporum sibi responsa suae epistolae adjungat, ut facilius perpendere possit Sac. Cong. praesentatorum merita. —

2° Si agatur de Dioecesi jam existente, ubi clerus saltem duodecim sacerdotibus conflatur, statim post decessum vel abdicationem Episcopi, convocetur clerus per Vicarium Generalem; et post solemne triduum in invocanda S. ti Spiritus luce absumptum, ad scrutinium secretum procedat, Romamque sine mora transmittantur nomina horum trium qui majorem obtinuerint suffragiorum copiam, cuilibet adjundo numerum votorum quae ipsi favent.

3° Quod si Episcopus quilibet Coadjutorem a Sancta Sede petierit, velim eum in ipsius delectu eodem modo procedere, et puto facilem se praebendam Sacram Congregationem in concedendis Coadjutoribus, quia sic praecurritur tantis malis.

Hac methodo procedendi in electione Praesulum consultum mihi videtur tum celeritati, quae nullibi magis quam in his regionibus est necessaria, tum etiam bono et prudenti Episcoporum delectui. Favet quoque ipsorum auctoritati, quae cum tota in conscientia et amore subditorum est fundata, eo firmiter et salubrior erit, quo ipsi majorem partem in eorum electione nacti fuerint; demum et conformior est veteri Ecclesiae praxi, et magis accommodata spiritui temporum et locorum, institutionibusque civilibus quae Rempublicam istam regunt. Tollit proinde e medio vanas illas contra Romanae Ecclesiae Despotismum cavillationes, etsi revera nihil ipsius auctoritatis detrahat.

Quidquid de hac propositione judicaverit sive Amp.do Vestra sive Sacra Congregatio, puto me in ea submittenda muneri meo satisfacisse, nullumque incurrisse vituperium.

Est et alia quaestio valde intricata, de qua timendum est ne facilius in mentem eatur temporalium administratorum. Ipsi scilicet jus Patronatus allegantes, facultatem reclamant praesentandi quemlibet sacerdotem rite ordinatum ad pastorale officium, cum obligatione ex parte Episcopi instituendi eos qui sibi hoc modo a laicis propositi fuerint. Administratores Ecclesiae S.ae Mariae Philadelphiensis, in confirmationem dictae praetensionis, allegant jam judicatam rem fuisse a Pio VII in causa Ecclesiae Norfolkensis. — Utrum tale decretum existat, aut quis sit ipsius tenor, prorsus ignoro. Certe sentio nihil excogitari posse, quod disciplinae Ecclesiasticae et Episcoporum auctoritati magis aversetur quam hujusmodi concessio; eaque vigente prorsus caducos fore omnes sacrorum Praesulum conatus ad fidei morumque depositum custodiendum. Ita enim eveniet ut factiosi homines, artibus perfidis, in quasque parochias, suae farinae sacerdotes obtrudant, qui cum sic instituti fuerint, turbulentis factionibus nixi, Ecclesiam impune scandalizabunt et haereticis ludibrium facient. Haec sane si probatione indigerent, plus quam satis exemplo ipsiusmet Philad.is schismatis fuerunt demonstrata. Valeat quidquid valuerit in regnis catholicis jus illud Patronatus, ubique sane plenum periculis, at saltem in illis, legum Ecclesiasticarum, imo et civilium auctoritate aliquatenus moderatum; hic vero, ubi nulli legum fraeno improba conscientia subjicitur, plane subversionem esset cujuscumque disciplinae. Aliunde vero longe distare mihi videtur administratorum nostrorum conditio a conditione fundatorum. Neque enim ipsi, nec ipsaemet Congregationes quas repraesentant, merito dici Ecclesiarum fundatores possunt, tum quia solent et ipsi Protestantes et exteri multum adjuvare in novis creationibus, quae generaliter ope subscriptionis fiunt, tum quia non sufficit *Fabrica* sed requiritur competens *dotatio* ad acquirendum jus Patronatus; nullibi vero, quod sciam, in his statibus, existit Ecclesia *dotata*, nisi in hac civitate Novae Aureliae, ubi dotatio et fabricatio Eccl.ae Cathedralis factae fuerunt ab uno individuo, qui utramque Hispaniarum Regi subjecerat, Regalique Patronatui annexerat.

Aequum sane est ut Episcopi in instituendis Pastoribus multum opinioni fidelium consulant, in eoque mihi videtur Ep.us Philad.is imprudenter egisse cum Rev.dos Harold et Ryan, publico odio obnoxios, contra notam mentem plurimorum saltem et maximae inter alios auctoritatis laicorum, Ecclesiae S.ae Mariae praeficere mordicus voluit. Si mitius et consultius in eo se gessisset, si sepositis illis duobus, alios morigeratos et nulli adhuc infensos sacerdotes elegisset, certe scio schismatis flammam brevi compescuisse, nec unquam eo processisse laicos ut jus illud Patronatus sibi vindicarent. Imo puto etiamnum conciliatoria hujusmodi via unitatem facile posse restitui. — Utut sit, nolim tamen, schismatis unius abolendi causa, introduci disciplinam, quae schismatum ubique fons fieret uberrimus.

De erigendis novis Episcopalibus Cathedris in Detroit, St. Louis, Vincennes, et Mobile, in quibus nunc Sacrae Congregationis attentionem versari testatur Rev.us D. Borgna, libere quoque quod sentio depromam. Nihil sane desiderabilius et Religionis augmento magis conducivum quam hujusmodi Episcoporum multiplicatio; sed periculo eam fore puto, nisi novis Ep.is competens ad victum assignatio fiat. Propria experientia didici quam deploranda sit conditio Episcopi in novis istis regionibus, ubi omnia creanda sunt, et desunt apud fideles sive media sive voluntas eum adjuvandi. Quod ad me spectat, si vel decimam aerumnarum partem quae me in meo Episcopatu affligerunt, praevidere potuissem, nunquam adeo gravi oneri colla flexissem. Mea tamen conditio aliquanto tolerabilior est multorum aliorum. Vellem igitur antequam de his erectionibus statuatur, novorum Praesulum mensae consultum esse.

Perneccesarium quoque, meo quidem iudicio, erit novas Metropoles erigere, et cuivis eum tantum adungere suffraganeorum numerum, qui, sine gravi incommodo, saltem singulis quinquenniis in Synodum convenire possit. Certe sufficiet oculos in Mappam Americae Foederatae conjicere, ut perfecte intelligatur omnino impossibile esse Episcopos citra Alleganenses montes constitutos Baltimorum convenire. Mea igitur sententia foret, ut Cincinnatiensis sedes in Metropolim erigeretur; a qua penderent Bardensis, Vincennensis et Detroitensis, utpote in medio earum posita, — et ex Louisiana separata conflaretur Provincia, uno Archiep.o et saltem duobus, ad *praesens*, suffraganeis Ep.is constans: nimirum Novae Aureliae, S.ti Ludovici ad septentrionem, et Mobile versus orientem. Nisi haec fiant, Ep.orum unio et in eandem sententiam consensio, Synodorumque Provincialium institutio, tam necessaria ad stabiliendam uniformem disciplinam, prorsus impossibiles evadent. Hac etiam nova Metropoleon divisione multo facilius fieret, juxta praedictum systema, Episcoporum electio.

Haec omnia, Ill.me ac Rev.me D.ne, cum omni animi demissione, proposui, existimans me, etiamsi falcem in alienam messem misisse videri potuerim, a superbiae tamen aut ambitionis nota facile absolvendum, qui in eo voluntati solummodo V.ae Amp.is obtemperaverim. Ita in omnibus ad obediendum sibi, Sacraeque Congr.i paratum inveniet Novae Aureliae, Jan..i 29, 1825.

Humillimum et gratissimum fam.m

✠ LUD. GUIL. Ep. Neo-Aurel.

Ill.mo ac Rev.mo DD.o P. Caprano,

P. S.—Quamquam fortassis grave Amp.i V.ae esse possit iterum audire, et mihi certe multo gravius esse debeat iterum loqui de famoso Inglesi mei tamen muneris, et Episcopalis mansuetudinis esse duco, quasdam de eo recens acceptas notitias Romam transferre. — Audiavi scilicet a duobus praeclaris sacerdotibus, qui eum Philadelphiae inviserunt infelicem diris remorsibus agitatum ad omnia paratum esse ut in gratiam Ecclesiae rediret. Huic nuntio etsi non penitus confidens, quia tandem notae mihi sunt hypocritae artes, tamen motus misericordia, nec desperans de conversione Peccatoris, ad ipsum scripsi ut mihi



cordis intima patefaceret, offerens mediationem meam apud communem omnium Patrem, ut ipsi aperiretur ostium Poenitentiae et reconciliationis. Accepto ab eo brevissimo responso, quo se gratum et obedientem profitetur, rescripsi non sufficere mihi generalem hujusmodi professionem, sed requiri, ut, agnita longa errorum suorum serie, petat poenitentiam, et se paratum testetur ad claustrum ingrediendum, ut in eo, ad nutum Summi Pontificis, tamdiu commorandum, quamdiu necessarium judicetur ad sinceritatem emendationis suae comprobendam. Si mihi satisfecerit, cogito optimum fore si in Italiam redierit, etiam mutato nomine, et in antiquas partes, ubi ignotus latere possit, confugiat, obtenta prius Summi Pontificis licentia. — In medio tot facinorum de quibus accusatur, duo tamen sunt quae spem ipsius conversionis dare possunt. — 1.um quod schismati Philad.i nomen dare renuerit; 2.um quod Missionibus generatim magnam opem contulit, promovendo et modis omnibus excitando Institutionem *Societatis in adiutorium Missionum* quae Lugduni in Galliis, eo potissimum movente, originem cepit, et subinde ad praecipuas Galliae, aliarumque quarundam regionum, civitates mirifice propagata est.

Amp.m Vestram precor ut ista Sanctissimo D.no nostro exponat, mihique quamprimum agendi in tam delicato negotio, <sup>2</sup> praescribat. Interim enixe apud Deum pro sospitate et felicitate vestra rogans, cum summa veneratione et affectu iterum me subscribo

Amp.is V.ae Devotiss. famulum.

✠ LUD. GUIL. Ep. Neo-Aurel.

Novae Aureliae Jan.i 29.a 1825

Ill.mo ac R.mo D.o D.o Petro Caprano

Archiep.o Icon.si Sac. Congr. de Prop. Fide a Secretis

## TRANSLATION

Most Reverend Dear Sir:—

Two days ago our dear Father Borgna landed here.<sup>3</sup> From him I received various extraordinary faculties, which I look upon as new tokens of the confidence which the S. Congregation places in me; I

<sup>2</sup> One word missing.

<sup>3</sup> Father Philip Borgna, C.M., of Saluzzo, in Piedmont, had come to America in 1818, being then only a theological student, together with Mr. Anthony Potini, C.M., also a scholastic, and Father Francis Cellini, who had just been received at Monte Citorio; they had sailed from Leghorn in company with the Rossetti band. Landing at Philadelphia in the first days of October, the three, leaving behind their Milanese travelling companions, started at once for the West, and reached the Seminary at the Barrens on January 5, 1819. There Mr. Borgna and Mr. Potini continued their theological studies, the former being ordained to the priesthood in St. Louis, on March 19, 1820, at the same time as Inglesi. After his ordination he returned to the Barrens; but, as his health soon began to give anxieties, he was first sent to St. Louis (July 1820) and, a few months later (beginning of September), to New Orleans, where he was stationed at the Cathedral. When yellow fever broke out at the end of the summer, Father Borgna vied with his confrere Father Andrew Ferrari, in his devotedness to the stricken people. It is said of him that he daily administered the last sacraments to upwards of thirty persons. Both were attacked by the terrible disease: Father Ferrari, after a few days' illness, died on November 1; Father Borgna recovered,

heard also, and this was much more welcome, what affectionate interest Your Grace manifests towards me, and that you wish me to frequently open my heart candidly to you, not only concerning the condition of the Diocese entrusted to my care, but also touching the various objects which have bearing on the good of religion in the United States.<sup>4</sup> Nothing certainly could afford me greater pleasure, after the miserable mistake by which I had well deserved to lose the good opinion that the S. Congregation and Your Lordship had of me.<sup>5</sup> I must add that in my bitter sorrow, I had received much comfort from the very kind and truly paternal letter by which the Holy Father bade me be of good cheer, and gave me marks of esteem and honor which were absolutely undeserved. If anything could cure the wound of my heart, that is certainly the kind of medicine which would do it; but the missile remains imbedded in the inmost depths of my heart, and I think that death alone will be able to remove it. I am none the less thankful to Your Lordship for your tender solicitude in my behalf; and, if I have any persuasive influence with you, and if you yourself have any compassion of me, I beg you once more to further my resignation with the Sovereign Pontiff, so that he may let me lay down a burden which, I have realized long ago, my shoulders are unable to bear.<sup>6</sup>

but suffered much for some time of the after effects of the malady, so that it was deemed advisable to send him back to Italy in the hope that the air of his native country would completely restore him. Bishop Du Bourg readily granted him a leave of absence (letter of February 27, 1823, from Washington), entrusting to him a number of delicate negotiations in Rome, while Father Rosati through him sent back to Rome the Brief of his appointment to the Vicariate Apostolic of Mississippi and Alabama, and begged him earnestly to plead the reasons of his (Rosati's) refusal of the burden. Borgna sailed from New Orleans on the 10th of April, 1823, and after some time spent in Paris, in Turin and with his family near Saluzzo, he arrived in Rome towards the end of the year. Meanwhile Propaganda had, on the representations of Du Bourg and Rosati, cancelled the latter's appointment, and sent a new Brief making him Coadjutor to Bishop Du Bourg (See above. Letter XXXV, p. 137). Borgna was resolved, at any rate, to set aside his Superior's commands to follow in this matter the dictates of his conscience, and therefore, work for the promotion of Rosati. He remained in Italy until the fall of 1824, and then came back to New Orleans.

<sup>4</sup> The reader has already noticed no doubt, that for some time past, Du Bourg's correspondence with Propaganda was carried on mostly with the Secretary of that Congregation.

<sup>5</sup> This is evidently an allusion to the unfortunate Inglesi affair.

<sup>6</sup> These words seem to suppose that the Bishop had already, in a previous letter, offered or tendered his resignation. There was question of resigning in the letter sent from St. Louis on October 1, 1822, in which the prelate made such a strong plea against the division of the Diocese; but this can scarcely be regarded as a downright request to be allowed to lay down the burden: it was rather a kind of respectful ultimatum as much as an ultimatum may be respectful: "if you are determined to divide," he said equivalently, "then take me out." But there is a letter—which so far has escaped the researches made in the Propaganda Archives—, written probably from Washington after the Bishop's eyes were finally opened on the true worth of Inglesi; this would be the most likely occasion where the prelate offered—and perhaps tendered—his resignation. The allusion just made before to this—for him—very humiliating affair render this surmise probable.



However as I have still a few debts,<sup>7</sup> which I contracted for various emergencies in connection with the Church, I first beg Your Lordship to deign give orders to have forwarded to me the thousand *scudi* which remain still due of the four thousand granted me by Pope Pius VII of holy memory, and for which I have been impatiently waiting for two years and more. This indeed will permit me to begin to breathe more freely.

Now I will not conceal the fact that, when I am thinking of resigning, no small fears concerning the future of my Diocese come up to my mind. I know, indeed, to what calamities is exposed a Church without Pastor, either on account of the long vacancy of the See, or on account of the choice of the wrong successor. I cannot forget so soon how Philadelphia, after the demise of its prelate, the Rt. Rev. Dr. Egan, remained unprovided for eight years, and after such a long time was given a Bishop who, no matter what his virtues and science, was lacking in that knowledge of men, places and institutions, without which the most prudent man can hardly avoid falling into the most grievous mistakes. Most unfortunate certainly is the condition of this our country, where no Bishop can hope that the fruit of his labors will survive after his death! This consideration alone, Your Lordship may readily realise, is bound to break down even the staunchest apostolic spirit. Why indeed should I be utterly spent in labors, as in a very short while, either the vacancy of my See, or the choice of an unfit successor will cause the ruin of whatever these labors succeeded in achieving? It seems to me, however, that this twofold calamity may be easily remedied, namely by a prudent and proper system of Episcopal elections.

Such does not seem to me to be the choice, or strong recommendation of the Bishops of the Province or of the whole country: because, 1° these prelates being separated from one another by immense territories, can neither assemble themselves, nor even easily come to a unanimity of opinion; 2° they, most of the time, are not conversant with the wants of the vacant See; 3° experience shows that too much time is wasted in gathering their opinions; 4° it may often happen that as many candidates are presented as there are prelates presenting them; and in this case it is hard to see what motive may determine the choice of one candidate rather than of another. It is owing to these difficulties, I am sure, that the election of a Bishop for Boston has been thus far delayed; and I do not see indeed how these delays could be put to an end.

I grant that episcopal elections for Sees already in existence cannot be governed by the same rules as elections for new Sees to create; nor even can the same rules be applied uniformly for filling Sees of the former category. Hence, I should think that a method should be adopted which could adapt itself to the various cases that may occur.

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<sup>7</sup> There was in St. Louis the Montmorenci debt (\$6,000.00) about which see REVIEW, Vol. II, p. 200 and foll., and there were several debts in New Orleans.



In all simplicity I shall presently propose to Your Lordship what I deem to be useful.

1° In the case of a new See to erect, or of the election of a Bishop for a Diocese where there is practically no clergy, or a very small clergy, let the Metropolitan confer, by letters, if they cannot do otherwise, with two Bishops of his province, one of whom ought to be the Bishop of the Diocese to be dismembered. That is, let the Archbishop ask from his Brother-Bishops above mentioned their proposals, and send to Rome a list of presentation in which the votes of each be specified; unless indeed he deems it better to forward with his letter to Rome the answers of the Bishops, so that the S. Congreg. may more easily weigh the merits of the various candidates.

2° In the case of a Diocese already in existence, and where there is a clergy of at least twelve Priests, let the clergy, immediately after the demise or resignation of the Bishop, be convoked by their Vicar General, and after three days devoted to invoking the assistance of the Holy Ghost, let them take a secret ballot, and at once forward to Rome the names of the three who obtained more votes, mentioning after each of these names the numbers of votes obtained.

3° In case of a Bishop who asked the Holy See for a Coadjutor, I should like the same course to be taken for the choice of the Coadjutor; and I believe that the S. Congregation should show itself willing to grant Coadjutors, because this prevents many evils.

This mode of proceeding in the election of Bishops seems to me to secure not only speed, which is nowhere more necessary in this matter than in this country, but also good and prudent choices. It will also contribute to the authority of these Bishops, which, as it all rests upon the conscience and love of the subjects, will be the more firm and beneficial, because the subjects had a greater part in the choice; moreover, it is more in conformity with the ancient practice of the Church, and better adapted to the spirit of our times and places, and to the civil institutions which govern this Republic. Finally it does away with the vain cavil against the Roman Church's despotism, whilst really detracting nothing from that Church's authority.

Whatever Your Lordship may think of this proposition, at all events, I consider I am, in submitting it, discharging my duty and incurring no blame.

There is another question, one most intricate, on which I am afraid there might be danger of yielding too much to the opinion of the Trustees. Alleging the *jus patronatus*, they claim the privilege to present for the pastoral office any priest duly ordained, with obligation on the part of the Bishop to confer canonical institution on the candidates thus proposed by laymen. The trustees of the Church of St. Mary, in Philadelphia, in support of that pretension, allege that the matter was adjudicated by Pius VII in the cause of the church of Norfolk. — Now whether such a decree was actually issued, or what is its tenor, I don't know. At any rate my opinion is that nothing can be conceived more contrary to the discipline of the Church and to Episcopal authority than a concession of this nature; and as long as it

is in force, utterly unavailing will be all the efforts of the Bishops to safeguard the deposit of faith and morals. For it will happen that a clique will, by means of evil schemes, succeed in thrusting upon every parish priests of the same ilk, who, once canonically instituted, relying on the support of turbulent factions, will with impunity scandalize the Church and make it a by-word to non-catholics. Were proof of this wanted, more than is needed is offered by the Schism of Philadelphia. Be the value of the *jus patronatus* as it may in Catholic countries,—and no doubt everywhere danger lurks in it,—in such countries, at any rate, it is somewhat checked by the authority of ecclesiastical and civil laws; but here, where no legal restraint is put on evil consciences, it means no less than the upsetting of all discipline. At all events, there seems to me to exist a vast difference between the condition of our Trustees and that of the Founders. For neither the Trustees, nor the congregations they represent, can rightfully be called the founders of the churches: because, as a rule, Protestants and persons not belonging to the parish contribute to the new constructions, which usually are erected by means of subscriptions; then again, the *fabrica*—the building,—does not suffice to confer the *jus patronatus*: there is, moreover, required a competent *endowment*. Now nowhere, that I know of, in these United States, is there in existence a church *endowed*, except in this City of New Orleans, where the endowment and the building of the Cathedral were the gift of an individual, who made both subject to the King of Spain, and to the Royal *Patronatus*.

Of course, it is reasonable that, in appointing Pastors, the Bishops should have much regard for the opinion of the faithful; and in this connection, I think that the Bishop of Philadelphia did not act with all desirable prudence when he insisted on appointing to St. Mary's, against the well-known sentiment of the majority of the laity, and of those of them who enjoy the greatest authority, the Revs. Harold and Ryan, who were the object of popular dislike. Had he acted in this affair with more mildness and consideration, and, leaving aside those two, had he selected other priests of good standing and unsympathetic to no one, *I know of certain knowledge* he would have in a very short while quenched the flames of the Schism, and that the laity would never have gone so far as to claim the exercise of that *jus Patronatus*. Nay even, *I am of opinion that, even now, such a course would easily open again the way to unity*. However this may be, still I would not wish that, in order to put an end to one schism, a discipline should be introduced which would prove everywhere a prolific source of schisms.

Touching the erection of new Episcopal Sees in Detroit, St. Louis, Vincennes and Mobile, in which, Father Borgna tells me, the attention of the S. Congregation is now engaged, I beg to state freely, here too, what I feel. Undoubtedly nothing is more desirable, and better calculated to bring about the progress of Religion, than increasing the numbers of Bishops; but this increase may, in my opinion, prove a danger, if nothing is fixed in regard to the decent support of the new Bishops. My own experience has taught me how deplorable is the condition of



a Bishop in this new country, where everything has to be created, and where the faithful lack either the means or the wish to help. As far as I am concerned, had I been able to foresee one-tenth of the worries which have afflicted my Episcopate, never would I have accepted the burden. And yet my condition is somewhat more bearable than that of many others. That is why I would that before any decision be arrived at in regard to the creation of these Sees, provisions be made for the support of the new Bishops.

It will be likewise absolutely necessary, according to my judgment, to erect new Metropolitan Sees, and to assign to each one only such suffragans as may, without grave inconvenience, assemble in Council, at least every five years. A mere glance at a map of the United States is sufficient to understand perfectly that it is quite impossible for the Bishops west of the Alleghanies to convene in Baltimore. I am of opinion that Cincinnati should be made a Metropolitan See, with Bardstown, Vincennes and Detroit as suffragans: Cincinnati is quite central in regard to these; Louisiana should also constitute a separate Province, consisting of the Archbishop and, *for the time being*, two suffragan Bishops, that is New Orleans, St. Louis to the North and Mobile to the East. Unless this is done, the union of the Bishops and their agreement is one opinion, and the institution of Provincial Synods, so necessary for the establishment of the unity of discipline, will be rendered quite impossible. This new division of Ecclesiastical provinces, moreover, would make much easier the selection of Bishops, according to the present system.

All these suggestions, Right Reverend and Dear Lord, I have made in all humility, judging that even though I may seem to put my sickle in another's harvest, yet I may be easily absolved of all suspicion of pride or ambition, for in this matter I would not have any other rule than the wish of Your Lordship. Thus will you and the S. Congregation find, ever disposed to obey in everything,

Your most humble and grateful Servant

✠ LOUIS WM. Bp. of New Orl.

New Orleans, January 29, 1825

To the Most Rev. P. Caprano,

Secretary of the S. C. of Propaganda.

P. S.—Although it may be burdensome to Your Lordship to hear, and it should be still more burdensome to me to speak again, of the notorious Inglesi, yet I deem it a duty of my office and of Episcopal mansuetude to communicate to Rome certain news which I have lately received about him. I heard from two excellent priests who went to see him at Philadelphia, that the poor fellow is stricken with bitter remorse and ready for anything that may restore him in peace with the Church. Although I did not give unreserved credit to this information, because at last I have come to know his hypocrisy, still, moved with pity and yet hoping for the sinner's conversion, I wrote to him to open his heart to me, offering my mediation with our common Father, in order that the door of penitence and reconciliation might be



opened before him. I received from him a very short answer, in which he makes profession of gratitude and obedience. Whereupon I replied that such a general profession was not sufficient, but that he should acknowledge the long series of his errors, ask penance, and declare himself ready to enter a monastery, where he would remain, at the Sovereign Pontiff's will, as long as would be deemed necessary to test the sincerity of his conversion. In case he returns a satisfactory answer, I think that it would be best for him to return to Italy, even under an assumed name, and seek refuge in some out of the way place where he may hide himself unknown to all, after obtaining, of course, the Sovereign's Pontiff's leave. Among so many crimes which he is accused of, there are, however, two things capable of giving hope of his conversion: the first is, that he refused to take sides with the schism of Philadelphia; the second that he did a great deal for the Missions at large, by promoting and stimulating the Institution of the Society of the Propagation of the Faith, which was launched in Lyons, France, chiefly at his instigation, and has since spread wonderfully through the largest cities of France and of some other countries.

I beg Your Lordship to explain this to our Holy Father, and to prescribe to me, at your earliest convenience, how I should act in so delicate a matter. Meanwhile, praying God earnestly for your health and happiness, with the greatest respect and affection I subscribe myself

Your Lordship's

Most devoted Servant

+ LOUIS WM. Bp. of New Orl.

New Orleans, January 29, 1825.

To the Most Rev. Peter Caprano

Archbishop of Iconium,

Secretary of the S. Cong. of Propaganda.







